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A curriculum for an introduction to urban education.

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A CURRICULUM FOR AN INTRODUCTION TO URBAN EDUCATION

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Dedicated to

The greatest Mom on earth

Mrs. Lizzie Fillyaw Dixon

and my favorite--Uncle Tim

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THE DEVELOPMENT OF A CURRICULUM FOR AN INTRODUCTION TO URBAN EDUCATION

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The failure of inner-city education is, in part, linked to the fact that most inner-city educators are predominantly white and unfamiliar with the realities of ghetto life. More specifically, the failure of inner-city education can be partially attributed to a poor quality of teacher education programs. One is now inclined to ask: What is wrong with traditional teacher training programs attempting to preparing teachers to work in the inner-city? The answer to this question is multi-dimensional. Recent research and educators are now saying that curricula content of teacher education programs need changing.

Much of the criticism levied against teacher training institutions and their academic staffs appear to be valid. Some colleges and universities already have the expertise and research facilities necessary to evolve better teacher training programs regardless of the area of specialization. However, few institutions offer urban teacher education as an area of specialization for the teacher who is primarily interested in working in inner-city and other ghetto schools. In other words, neither backgrounds, attitudes, nor college courses prepare inner-city teachers to be able to cope with feelings of panic when the first class is met. Potential teachers who desire to work with the so called "disadvantaged" or "urban" child should learn something of the situation, language, and cluture of ghetto life as a part of their college teacher preparation programs. The impact of racism on American schools must not be ignored and thus perpetuated.

The intent of this dissertation is not to make firm recommendations about all the needed changes in the curricula of teacher training programs. Rather the purpose of this dissertation is to present an explanation of the need for An Introduction to Urban Education Course that will better prepare teachers to work in ghetto settings. Such a course is presently used as the beginning course for the Center for Urban Education Teacher Education Program.

The six chapters of this manuscript discuss fundamental issues relevant to the development of a curriculum for an introduction to urban education.

Chapter I discusses the goals and limitations of such a course and lists the theme of the course as the effects of racism, poverty, and discrimination on the learning potential of urban youths.

Chapter II analyzes white racism from a historical perspective and goes on to specify examples of racism in I.Q. tests and teacher attitudes. The failure of teacher education programs is also critiqued.

Chapter III looks at the decaying urban educational system optimistically and outlines the Center for Urban Education Teacher Education Program (CUETEP) at the School of Education, University of Massachusetts at Amherst.

Chapter IV relates the diversity of population America has become to that of the undergraduate student body at the University of Massachusetts. The chapter goes on to show the significance of a diverse student population in the Introduction to Urban Education course.

Chapter V suggests a variety of model lessons, ideas, and approaches an instructor must use in the course in attempting to raise students' levels of awareness of the effects of racism, poverty, and discrimination on urban education.

Finally, Chapter VI views the potential impact of the Introduction to Urban Education course on the future of urban education.

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CHAPTER I

THE DEVELOPMENT OF A CURRICULUM FOR AN INTRODUCTION TO URBAN EDUCATION - ITS GOALS AND LIMITATIONS

In 1969 the new Center for Urban Education at the School of Education of the University of Massachusetts at Amherst recognized a clear need for an introductory course in urban education. Since the School of Education was developing innovative programs under its new Dean Dwight W. Allen, an introductory course would serve undergraduate students as a general foundation related both to the topic and to a program of further study.

During the next three and a half years, faculty and graduate assistants developed a curriculum to meet the needs of the School and the interests and concerns of an extraordinarily diverse student population. During that process, the course served as a focal point for an on-going discussion about how to conceptualize the topic of urban education. Faculty and staff sought to recognize both the frustrating reality of existing failures and the need for hope so that students might serve as effective change agents.

From the beginning the need for an introductory course, as well as the importance for society of a better urban education program, was clearer than what should become the curriculum for such a course. When Charles Silberman completed his indictment of American education in Crisis in

the Classroom (1970), his central point was the "mindlessness" of most teaching--a lack of purpose which was especially prevalent in teacher preparations programs. Certainly most schools of education have been on the defensive about their ability to produce successful teachers. During the past decade, the most profound and well-publicized failure has been in the areas of inner city teaching and learning involving poor and minority children--as well as the absence of successful training programs for urban teachers. But all the critiques and commentaries did not tell how to build a successful program of teacher preparation or of in-service training for those already in the schools.

As the faculty and staff in the Center for Urban Education thought about the course, they had to keep in mind a number of goals and limitations. First, the course had to serve both as an introduction to a topic which has held considerable popular interest as well as scholarly concern and as a foundation course for students who would become teachers in urban schools. Second, it had to be structured so that it could hold the interest both of black students who had spent their lives coping with the facts of ghettos and of white students from the suburbs who had scarcely any contacts with Blacks, poor persons, or anyone who had experienced schools as dreary, prison-like places. Third, it had to have some coherence as a course so that

anyone who completed a semester would have some clear ideas about what had been covered rather than a haphazard accumulation of facts and frustrations. Fourth, and most important, the course had to stress the things which might improve the quality of teaching and learning in inner city schools in the immediate future as well as bring some hope for fundamental changes over time.

Certain practical details further shaped the development of the Introduction to Urban Education course at the School of Education during the period of 1969 to 1973. The generally innovative atmosphere and policies of the school encouraged responsibility by graduate students, a high degree of individualization for course participants, and an emphasis on students' motivation for their own learning. The School had attracted a large number of competent graduate students who had come from teaching jobs in inner city schools. As a part of their graduate program, they could teach undergraduates and bring to their sections an immediate sense of what teaching in urban areas had been like. That resource meant that the course could be taught in multiple sections.[1] Each section could share certain purposes and goals and at the same time allow flexibility for the particular strengths of the instructors as well as the special interests of the class.

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[1]See Tables 1-8 on pages 118-125 of Appendix D listing sites, instructors, and enrollments of Introduction to Urban Education classes from Fall 1970 through Fall 1972.

Probably the most crucial decision was whether the course should aim at a comprehensive survey of the problems extant in the field, or attempt a sophisticated analysis of one or more key issues. Would it provide a broad survey of the literature, of various problems in different urban environments, of various proposed solutions, and of real experiences in order to develop an appreciation of the range of possible topics? Or would it focus on one problem in order to create a deeper understanding of the internal dynamics which have made urban education such an intractable topic in teacher preparation programs? The former choice might provide a better foundation for students planning on continuing with urban education while the latter choice seemed a better option for those taking the course without a long term commitment to teaching in an inner city classroom.

As tempting as a broad survey appeared, the range of possible topics made the course appear fragmented and without a coherent theme. There were obvious differences between the life styles shared by most white college students and those experienced by poor and minority youngsters in urban schools. There were differences in idiomatic expressions and language structures which might hinder understanding and create problems with reading. There were a host of federal and state programs--each with somewhat

different rationales and purposes--to aid urban schools. There were issues in special education, learning disabilities, and early childhood which seemed especially appropriate for inner city schools. Most proposed innovations required some modification to fit them to urban schools. Finally, the topic of the impact of racism on urban schools opened up social and political problems which have apparently defied solution for three centuries.

The very attempt to cover a comprehensive range of issues constantly threatened that the course would bog down in a rehash of previous failures to improve urban schools. In other words, an accounting of previous failures threatened both the hope of infusing purpose into teacher education programs and the aim of building a coherent realistic framework for viewing urban education. Nevertheless, the staff was periodically tempted to stress the complexities and difficulties of the field in order to enhance their own credentials as experts and to excuse in advance their own lack of clear success as change agents.

Gradually, the faculty and staff in the Center for Urban Education came to focus on one issue which they considered the core problem for urban schools. The underlying theme of all the possible topics seemed to be the impact of white racist attitudes on the expectations which teachers and administrators hold toward minority children's

ability to learn. In order to illustrate that such attitudes were changeable there would have to be continual emphasis on students who learned, on teachers who taught, and on administrators who fostered changes. There would have to be continued efforts to relate social, political, and economic pressures and discrimination to the process of individual learning in the classroom. As an organizational theme, racism cut across and transcended a range of problems from housing patterns to individual reading disabilities.

The most difficult remaining problem was, of course, how best to present information which would serve those purposes. The topic of racism, however clear and important it appears at first glance, is not an easy one to present to a class which has a variety of different perspectives and experiences with the problem of racism. Concern, empathy and a sense of high expectations for all children are more easily valued in the abstract than taught about in some direct reasonable fashion.

The Introduction to Urban Education course also had to attempt to get students to see how an act or statement would be interpreted differently by the average inner city youngster and a middle-class child. Again, background experiences and previous encounters with overt and covert racism are important here. The differences in life styles, in attitudes, in ways of earning a living, in leisure time

activities, and in speech patterns which divide poor and minority children from the experiences of most teachers may create a barrier to teaching rather than a heightened empathy and concern.

As a result of all these difficulties, ways to present certain topics and aspects in inner city education to a class are still subject to a great deal of change and experimentation. But gradually certain major building blocks have been established. Within that general framework there is room for individual differences among the sections and among different students in the sections.

The development of a curriculum for an introduction to urban education needs to be viewed in terms of what the School of Education at the University of Massachusetts at Amherst has done toward arriving at some solution to the ills of traditional teacher education programs. By devising and implementing a curriculum which would include model lessons, study materials, positions on major issues, and decisions affecting the future of urban education, the Center for Urban Education has taken a giant step in pioneering the training of qualified personnel for service in inner city schools.

CHAPTER II

WHITE RACISM AND URBAN SCHOOLS

The most obvious sign of the growing crisis in urban education during the 1960's was the contrast between teachers and their students. Most teachers were white and shared middle class values while a growing proportion of their students were poor and members of minority groups. Urban teachers and administrators had started with systems that were financially better off than the average and were unprepared to function effectively in city systems which faced severe financial constrictions. Finally, teachers were no better prepared than other segments of the population to find an equal place for black citizens in American society, although they seemed on the cutting edge of a major social change.[1]

Differences in values, life styles, and cultures too often polarized teachers, students, parents, and administrators. Many urban teachers entered their classrooms unaware of the tremendous impact of racism and discrimination on the lives and learning potential of the children they attempted to teach.

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[1]See Charles Silberman, Crisis in Black and White (New York: Random House, Vintage, 1964).

Inner city teachers did not recognize the fact that ghetto pupils did not talk the "way" his middle class teacher did. When the teacher said "I told you that would happen" or "How old are you," the students knew exactly what had been said but they did not necessarily hear "told" or "old", but instead head "tole" or "ole." When the teacher talked about having left his house in the morning rather than an apartment, more common in the city, he added to the barriers in the classroom. Inner city teachers needed to know that for a black child to be called "boy" was derogatory and had connotations of slavery. Teachers needed to know that many young Puerto Ricans do not look adults straight in the eye because such behavior is an act of disrespect in Puerto Rican culture.

As a result teachers, administrators, teacher education programs, and the school curriculum persistently disregarded the diverse multi-culturalism inherent in American society. Students became alienated and developed a sense of inferiority when their needs were neither recognized nor met. This produced a communication gap between teachers and students, and, in turn, inhibited the learning process. The cumulative net effect was that the teacher became ineffectual as an urban educator and denied quality education to urban youngsters.

Beginning with the 1960's, social reformers turned

their attention toward the failures of urban schools. Following the publication of James B. Conant's Slums and Suburbs (1961), the educational market was flooded with sociological studies, statistical surveys, and research projects devoted to diagnosing the problems. In general these studies build a contrast between the good suburban schools with their relevant curriculum and college bound students and urban schools with an irrelevant curriculum and students who dropped out. At times, the differences seemed to imply an irreconcilable breach between two cultures, whose root cause lay in something labelled racism.

Although those differences which result from racial and class differences had to be grasped by effective teachers, they became all too often an additional barrier to teaching. The solution to urban school failures, it seemed, lay in changing or eradicating those cultural differences so that learning could take place.[2] Those prescriptive panaceas diverted attention from the destructive force of white racist attitudes, and trusted educators blamed the failure to learn upon students, parents, and the urban community.

Dealing with people living in an urban environment rather than social structures which have denied quality education and equality of opportunity was unlikely to halt

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[2]See parts I and II of the Introduction to Urban Education Bibliography on pages 144-147 of Appendix H.

the deterioration of big city schools. By focusing attention on the victims of white racism, the experts often glossed over the power structures which have perpetuated that racism.

The federal government has allocated millions of dollars for compensatory education programs, Higher Horizons programs, Youth Teaching Youth programs, Career Opportunities programs, Model Cities programs, More Effective Schools programs, Follow Through programs, and Neighborhood Youth Corps programs. These educational approaches were aimed at compensating for the disadvantaged in urban schools. The evidence shows that list of imaginative project titles to be weightier than the results. Thus, when the programs failed to show a significant gain in mastery of academic skills by urban youngsters, the onus of failure fell on the parents, the community, and most often on the child.

Some urban teachers and administrators held too many false beliefs about urban students. Namely, urban children lacked adequate experiential backgrounds, displayed acting-out behavior, had verbal deficiencies, were unable to form concepts, and could not learn--in short, the urban child was different in ways that interfered with teaching and learning in inner city classrooms.

Diverting attention away from educational institutions hid the real failure. Outmoded curricula perpetuated the basic forces of racism and bigotry. Negative

teacher attitudes combined with inappropriate methods and techniques hindered learning. Defensive administrative practices combined with the bureaucratic arteriosclerosis typical of most urban school districts prevented changes.

Major colleges and universities across the nation conducted numerous workshops, institutes, debates, experiments, and programs whose major emphasis was on the education of "disadvantaged," "culturally deprived," or "underprivileged" children. Although they commonly recognized a need for change, their failure to improve the quality of learning in most urban classrooms was foretold by the direction of their attention and energies.

The very rhetoric used led to a dilemma for would-be reformers. The more educators stressed the differences between black and white children, between urban and suburban schools, and between a presumably healthy environment for most Americans and a pathological ghetto environment, the more difficult any change seemed. Anyone seeking to understand the needs of urban schools had to recognize the differences and their causes without losing a sense of the basic quality and humanity of all people.

1. White Racism in a Historical Perspective

Prospective teachers and administrators need an historical perspective on white racism and its impact on minority citizens. Because similar patterns of prejudice, discrimination, poverty, and despair have kept most minorities within a cycle of poverty, educators have to understand some of the force of the environment on attitudes and life styles.

From the beginning, white colonialists had definite beliefs about the inferiority of the Indians and the first Blacks who were brought to America. They had no intentions of sharing privileges or anything else equally with the Indians and slaves. Especially during slavery in the South, a rigid pattern of behavior was enforced by using terror and violence to keep Blacks in "their place." The color black was associated with evil, danger, and inferiority. Slavery placed black survival in the hands of whites.

Life for the slaves was difficult. The working day began at sun up and ended at sun down. Housing facilities were crude. Cabins were without floors and space was limited. Food for slaves consisted mainly of the leftovers from the master's table or parts of the hog deemed unfit to eat. Reference here is to foods like chitterlings, pig's ears, pig's tails, or catfish. Family unity was a

rarity because of slave auctions and slaves becoming completely disgusted with the hardships of slavery.

After the Civil War and the Thirteenth Amendment, many former slaves did not know what to do with their so-called freedom. Despite many responsible black leaders who played important and useful roles in Reconstruction government, Southern whites pushed hard to maintain control and create an unequal place for blacks. The major instruments were sharecropping, restriction of voting rights through tests and grandfather clauses and Jim Crow segregation of social public facilities.

The sharecropping system became popular. The former slaves became the croppers working in the landowner's fields. The cropper brought only his own family to work. Landlords provided mules, plows, and seeds. Generally, the landlord would advance credit toward meeting the living expenses of the cropper family. The landlord marketed crops and kept all records. The normal share for the cropper was normally one half of the money earned during a given farming season. The landowner deducted whatever he advanced for living expenses or equipment from the cropper's share.

Nevertheless, sharecropping held former slaves in another kind of bondage. Because landlords were more literate than the croppers, cropper families were often

swindled. High interest rates, the destruction of cotton by the boll weevil and extremely low cotton prices often prevented the cropper family's profiting significantly from all their toil and time.

The voting rights of Blacks were restricted through the use of tests and grandfather clauses. Most slaves were unable to read and write. Whites automatically added measures to state constitutions which would require voters to read or write passages from the Constitution. Grandfather clauses included other things like high property owning and high tax-paying. These measures were specifically aimed at allowing whites to vote while depriving Blacks of the privilege.

The Jim Crow law outlawed inter-marriage of the races and legally sanctioned color lines. Blacks and whites were separated on trains, buses, railroad stations, hotels, sections of towns, restaurants, theatres, and practically every other social public facility. Most important, schools were segregated. Segregation became an expensive process and became partially responsible for the low level of Southern education. Racist local, state, and federal policies provided separate but unequal education opportunities. The amount of funding and expenditure per pupil provided predominantly white schools exceeded that of predominantly black schools.

The most telling results against segregated schools were the effects on the individual child. At an early age black children in America became prejudiced against themselves by accepting the white prejudice against them. Educational institutions had a built-in suggestion of inferiority to depress motivation, learning, aptitudes and achievement. To break down prejudice, whites and blacks should be exposed to one another before they can learn false stereotypes and racist assumptions about each other. The system that predominated (and still exists de facto) denied this opportunity.

Too many whites have formed their negative opinions of blacks and other poor minorities as a result of images revealed by mass media. Mass media, especially television and the motion picture industry, traditionally depicted blacks as persons easily frightened, stupid, and in subordinate roles and positions.

On another level, there were those slaves who rebelled and became famous. Among those were Harriet Tubman and the underground railroad, Crispus Attucks, the first man to die in the Boston massacre, Deadwood Dick who rode with Jesse James, Abolitionists like Frederick Douglass and Nat Turner, and Benjamin Banneker, the inventor.[3]

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[3]Lerone Bennett, Before the Mayflower: Confrontation in Black and White (Baltimore: Penquin Books, 1964).

Somehow the struggles and hardships of slavery, black and white abolitionists, and other important information about minorities has been omitted from school books. The omission of the contributions of blacks and minorities in textbooks presents a biased picture of the making of America. Therefore, the curricula has not and does not reflect the diversity inherent in American society.

Our educational institutions have done an excellent job maintaining and perpetuating the forces of white racism. The critical state of our educational institutions, especially urban schools, requires the contact of blacks, Chicanos, Indians, Anglos, and all students in school buses, classrooms, and daily activities. Personal contact motivates individuals to recognize the differences in language, dress, hair texture, and customs of a diverse population. Individuals realize the interdependence of each member of a multi-cultural society upon the making of America and schools reflect the diversity inherent in the American culture.

The previous conditions are vital steps if American educational institutions are going to help change attitudes which in many ways will help alleviate discrimination. The same on-going process had an impact on more job opportunities for black and poor minorities. The American educators have taken on the challenge of 1954. That is, the

Supreme Court ruling of 1954 in the Brown vs. Topeka case was a clear request from the highest court in the land to ask schools to attempt to overcome the greatest sickness of the ages--racism.

The history of American racism has resulted in the emergence of various forms of black protest, nationalism and militancy. Nevertheless, American educational institutions continue to maintain and perpetuate racism by enforcing docility upon students in the schools and neglecting to teach the skills that would enable black students to gain access to skilled jobs and the professions.

Elementary and secondary public schools remain in large part separated according to race. Schools accommodating minorities have the worst facilities, highest teacher turnover rates, and the lowest expenditure per pupil. All of these shortcomings can be linked to racist school support policies at local, state, and federal levels of government. Therefore, the racial, economic, and class status of a child can determine the quality of education the American school system will provide. More critical, responsible public officials have failed to correct the ills of urban education. A master plan for educational policies and programs in practically every facet of education is needed to correct a decaying urban educational system.

The problems of racism are not limited to a black-white issue. It includes poor whites, Chicanos, Indians, Puerto Ricans, Asian-Americans, and other minorities. Likewise, the task of combatting raiism is quite perplexed. The challenge requires more than merely being concerned. The man of good will must have the courage to set an example daily through words and deeds. He must exert extrenuous efforts to overcome his personal biases as well as striving to understanding the human differences of other individuals. This task is not easy and cannot be immediately remedied.

Yet, one must forever be cognizant of the fact that individual and group concern about human understanding is long overdue and the personal satisfaction probably rests in the fact that one has confidence in the importance of devoting his best energies for a good and just cause.

The consequences of racism are clear. Racism damages both middle-class whites and lower-class Blacks and other poor minorities. Education is the only was to free human minds from the irrational fears and feelings of hatred and ignorance bred by racism.

The immediate need is for integrated educational facilities totally devoted to serving the multi-ehnic society America has become.

2. Genetics and I.Q. Tests

An unfortunately large number of Americans still believe in a version of racial differences and inferiority of Blacks. These beliefs which are a convenient explanation for discrimination, segregation, and exploitation have been repeatedly denied by scholars after the pioneering work of Franz Boaz.[4] The evidence was clearly established by him that there were no significant distinctions among races which could be established by scientific methods.

Nevertheless, the educational establishment in the United States continues to live with beliefs in genetic intellectual inferiority. Standardized I.Q. tests and achievement tests reveal a persistent and marked difference between white and black students. Since I.Q. scores are often taken as permanent measure of intelligence. educators cannot rid themselves of a measure which label most black students as inferior to white students.

Many teachers in urban schools misuse test scores as an excuse for their failure to teach. They gloss over the considerable evidence for environmental studies showing

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[4]See Thomas F. Gossett, Race, The History of an Idea in America, (New York: Schocken Books, 1965), esp. "The Scientific Revolt Against Racism," pp. 409-430.

the bias of various tests depending on the person administering the test, the test awareness of the child, the motivation of the child and the cultural bias of various test items. Finally, too many teachers generalized from low I.Q. scores to conclude that all or practically all black children could not learn.

The residue of such racist attitudes has lingered on for a discouragingly long time. Even without scientific support and public acceptability, a great many Americans cling to a belief that there is something genetically wrong with black people and that little can be expected of them.

Then in 1969 such racist attitudes gained unexpected support from a professor at the University of California at Berkeley. Dr. Arthur R. Jensen's "How Can We Boost I.Q. and Scholastic Achievement" published in the Winter, 1969 issue of the Harvard Educational Review, which intentionally or not supported the beliefs in the genetic inferiority of black students. He lent support to the validity of those I.Q. tests which had shown persistent differences between black and white students. The article also provided an explanation for the failure of compensatory programs, calling them to task for ignoring the repeated evidence and as a result, the misusé of such funds.

In a summary of his own work, after a considerable number of rebuttals, Jensen distinguished his major results from some of the more provocative social implications of his work. "Much of my paper," he wrote, "is a review of the methods and evidence that lead me to the conclusion that individual differences in intelligence--that is, I.Q.--are predominantly attributable to genetic differences with environmental factors contributing a minor portion of the variance among individuals in I.Q."[5] But he limited I.Q. to primarily abstract reasoning ability and indicated that other mental abilities might have a different distribution among the population.

In spite of some care in leaving alternative hypotheses open, Jensen did give credibility to some of the racist aspects of I.Q. scores. For example, he noted a possibility of "dysgenic trends in our urban slums, as suggested by census data showing markedly higher birth rates among the poorest segments of the Negro population than among successful, middle-class Negroes."[6] If I.Q. were primarily determined by genetic heritage and if I.Q. distribution reflected class lines, then "the condition I have described could create and widen the genetic intelligence between Negroes and whites."[7]

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[5]Arthur Jensen, letter to editor, Psychology Today, 3, October, 1969, p. 4.

[6]Ibid., p. 6.

[7]Ibid., p. 6.

However carefully Jensen masked his concerns in scientific disinterestedness, he could scarcely avoid reinforcing an assumption on the part of relatively affluent Americans that they deserved their position because they were of superior intellectual ability. Similarly, the popular interpretation of Jensen's research confirmed the view that children of middle class parents should have better schools than children of poor parents because of their probably superior intelligence. While Jensen cannot be held responsible for the misuse of his research, he did act as though he could ignore the widespread prejudice which already existed against black Americans.

The real problems with Jensen's work lay first of all with his assumption that race and class were meaningful divisions to use for his research. Since as many as one half of all Americans have ancestors from Africa and most citizens have one or more European ancestors, the whole division into races, or gene pools, is not a very satisfactory one. The second assumption is the distinction between what is popularly understood as intelligence and I.Q. tests.

The potential misuse of I.Q. tests is not limited to poor and minority students. It occurs wherever children are classified as bright or dull and then treated as though that were a permanent condition. All too often blacks,

Chicanos, Puerto Ricans, and others have scored low on I.Q. tests when their first language is Spanish, Portuguese, or another language which often cause children to be labelled as mentally retarded and assigned to special education classrooms.

When tests are used to assess progress and to assign children to experiences where they maximize their learning, there is no reason to object to tests. All too often, however, I.Q. and achievement tests have been used in urban schools not for diagnosis but to avoid responsibility for teaching some children. As Dr. John P. Delaney has pointed out, "The genesis of the recognition of 'Pseudo' or functionally retarded non-white children from low socio-economic backgrounds is related to the fact that a significant proportion of the children are not organically handicapped, yet comprise the largest statistical group within urban special education classrooms."[8]

Even though recent federal court decisions have been aimed at minimizing the number of students labelled as "emotionally disturbed" or "handicapped," the problem is still a major one in too many urban schools.

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[8]John P. Delaney, "Special Education for Inner-City Schools," Unpublished doctoral dissertation, Center for Urban Education, University of Massachusetts, Amherst, June, 1971, p. 22.

3. Teacher Attitudes and Expectations

Research has presented evidence that teacher expectations and attitudes have a profound influence upon the intellectual performance of children. Experiments have indicated that positive attitudes and expectations can improve intellecuual performance of children. Conversely, negative expectations about children can reinforce a sense that learning is an impossible process for blacks and other minorities. Therefore, school becomes a series of frustrating experiences for students, teachers, administrators, and parents.

Teachers' attitudes are often the result of being depressed by lack of success in the classroom. A burden of guilt develops. In self-defense, teachers try to rid themselves of this guilt by participating actively in the destruction of the childeen.

Students are able to quickly assess teachers' thoughts, fears, and anxieties. They know when teachers have low expectations or negative attitudes. Most inner city children have negative experiences in school because of the prevalence of the fear and negative attitudes toward them; therefore, minorities live up to the negative expectations of the teacher, forming a 'failure fixation' in their minds and proving to the bigoted teacher that black children are

next to uneducable.

The concept of the self-fulfilling prophecy is evident here. That is, the teacher who prophesies poor achievement for a child may obtain poor achievement from him. Conversely, a teacher expecting high achievement from students may obtain high caliber results. The Rosenthal-Jacobson study of 1966 is the best illustration of the self-fulfilling prophecy. The study was called the Oak School Experiment and was designed specifically to test the proposition that within a given classroom those children from whom the teacher expected greater intellectual growth would show such advancement.

The children in the Oak School Experiment were from a preponderantly lower-class community. Enrollment at the school was never stable. Children at the Oak School were not assigned to tracks on the basis of I.Q. tests but on the basis of achievement in reading as defined by the teacher's judgment. Teachers' recommendations for group placement were made at promotion time for the following year.

To measure intellectual competence before the experiment, all of the children who were to return to Oak School were pre-tested. They were administered the Harvard Test of Inflected Acquisition. Months before the test was administered, teachers were informed that the test was a

predictor of academic blooming. Actually, the Harvard Test of Inflected Acquisition was not intended to measure spurters or bloomers. The test was a standardized, relatively nonverbal test of intelligence, Flanagan's (1960) Test of General Ability (TOGA).[9]

Follow-up testing and re-testing were explained to teachers as efforts to predict intellectual growth. No tests were scored by teachers. All tests were scored by research assistants who did not know which children were part of the control or experimental groups.

Because a group of randomly selected students of average and below average I.Q.'s were listed as spurters or bloomers because of their scores on TOGA, teachers held high expectations for these youngsters. This misinformation resulted in high performance from this group. The Oak School Experiment sheds light on the impact of the self-fulfilling prophecy and teacher expectations on the learning potential of urban students. Teachers often fail to ask and to answer honestly themselves why they hold high or low expectations of a given student or class. Such a study of introspection can bring about a more positive attitude toward students and teaching. The following anecdote helps justify the hypothesis above:

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[9]See Robert Rosenthal, Pygmalion in the Classroom (New York: Harcourt, Brace and Co., 1968), pp. 61-71.

> "At home that evening, I felt shattered. I was deeply hurt. My ego had been wounded, yet I knew that I had to stop being hurt and start doing something. Much of what those eighth graders had said was all too true. If the causes for my change in attitude and approach must be pinpointed to any special time, I would say that this event was the catalyst. I realized that to salvage myself and my students I had to look immediately and carefully at curriculum, rules, and punishments, my fears, my expectations, and my goals, as well as my methods of introducing and handling all of these areas. I had to find out about the neighborhood, the families and the surroundings of my students. This was my beginning."[9]

Until teachers change their attitudes about ghetto children, a racist, ineffective educational system will perpetuate itself.

Today's youngster's are asking for open-minded secure teachers. The teacher could beblack or white as long as he expects the best from the students and respects them as they are--human beings. Frank Reissman had such an idea in mind when he asserted that physical love is not an important socializing factor in the deprived home and is not used there as a disciplinary technique; but because respect is something the child has not received from the culture at large, the best way to break down the initial hostility would be to have the child exposed to a teacher who will stand by him and whom he can depend.

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[9]Richard Wisniewski, New Teachers in Urban Schools: An Inside View, (New York: Random House, 1968), p. 93

4. The Failures of Teacher Education Programs

If the prevalent failures of inner city schools are to be transformed into successes, one key factor will be improved teacher preparation programs. New programs cannot continue in a mindless fashion graduating students who are poorly trained for any school system and simply unaware of the harsh realities of urban life. Teacher preparation programs must prepare teachers with a variety of skills and approaches for dealing with students and the a team of teachers. Affective dimensions must be stressed along with the cognitive dimensions of teaching and learning. Elementary teachers must be trained for the open classroom and secondary teachers for a more flexibly scheduled open campus type school.[9]

In addition to better preparation in general, the particular needs of urban schools place an additional burden on teacher preparation programs. The problem was to sensitize many prospective teachers to a different sort of environ nt, to provide new teachers with survival skills for an inner city school and to add special areas of concern relevant to poor and minority children. But most difficult of all, prospective teachers must be aware of those differences caused by white racism and have the skills and

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[9]See Charles Silberman, Crisis in the Classroom, pp. 119-120.

empathy necessary to reach across those barriers.

The contrast between that ideal and the traditional and typical program of teacher preparation was a harsh one. Most teacher educators come through ineffectual bachelor's, master's, and doctoral teacher education programs. They go on to become college professors and develop and direct other ineffectual teacher preparation programs. Most college professors have never taught or worked directly with the realities of an urban or any other classroom. The closest contact many professors have with children has been the grand experience of driving past schools on their way to work.

Many "education experts" go into retirement never realizing that within the brick walls of the schools he drives past are the realities of the theories he lectures about daily. Unions, tenure and other teacher benefits protect him from having to make innovations in his program or his being fired. More explicitly, a five minute walk through a school (an act often considered beyond the call of duty), a brief chat with a principal, teacher, guidance counselor, or most important, with a child, could be invaluable. He might have learned about some of the social, emotional, and psychological problems of today's students; he might have learned about the hidden curriculum; he might have been able to make some comparisons and/or contrasts

of teachers, students, and administrators of the past and present. Therefore, he might have gained a timely picture of urban students, teachers and administrators that he generalizes about in his daily lectures. Too many college instructors go on citing the profundity in the philosophies of scholars like John Dewey, Horace Mann, and Jean Rousseau, never realizing that people change with the times. In other words, the curricula of many present teacher education programs are traditional, antiquated, and irrelevant to today's needs.

The average teacher training program requires that only 20 per cent of a student's time be devoted to professional education courses. Moreover, these courses deal more with theory, history, and philosophy of education than with the development of skills, techniques, and methods that can effectively be utilized in many school settings, more specifically urban situations.

Traditional teacher education programs have failed to tell teachers why so many youngsters in San Diego, Harlem, Pasadena and other urban centers are so informed about marijuana, junkies, prostitutes, sex, death, and alcohol. Traditional teacher education programs say very little about why so many black males stand so happily drinking beer on the corners of Market Street and Fifth Avenue in San Diego, Orange Grove and Summit Street in

Pasadena, and 135th and Lenox Avenue in Harlem. Traditional teacher education programs do not discuss why ghettoites sit so patiently and late at night on the steps of the brown tenements in Brooklyn and Harlem during the hot summer nights. Survival as a priority in the ghetto home as opposed to education as a priority in the middle-class home is barely recognized by traditional programs. They say little about why Blacks steal and kill among themselves. Most important, the programs fail to say that many of the pupils in ghetto schools are the sons and daughters of the junkies, prostitutes, thieves, and murderers making the streets unsafe. Differences in language of the street corner, the home, and the school are not stressed.

Needless to say, black and other poor minorities do aspire for a color television, adequate housing, a car, and a bank account. But there are too many obstacles which tend to prevent their acquisition of those middle-class values. Some of these obstacles are unemployment, low family income, racism, discrimination, and poverty.

Many urban households are headed by women. The husband was often unemployed, separated or had deserted the family. Women are caught in a day to day struggle. Their lives are occupied with something for dinner "today," a pair of shoes for Hector because his present pair is

beyond repair. She needs to get enough coal or oil to last tonight or this week, or enough money to pay the light or gas bills immediately or they will be turned off. These oddities are time consuming and frustrating.

On the other hand, white coeds are taught that attending the best colleges and college degrees would provide them the bare necessities and many of the luxuries of life. For the most part the latter statement was true. But for people of color in America, education did not mean success. For too long, racism and discrimination had stood between education and success.

Prospective teachers must recognize the different priorities enforced by poverty and by a prevalent sense of oppression. They must recognize that much of what is traditionally considered "education" is tailored to the specific needs of middle-class children who will continue their education or seek skilled or white collar employment.

But an empathetic understanding of urban life has been only a small part of the failure of traditional teacher preparation programs. The facts of deprivation and discrimination raise profound questions about the power structure in America. A special committee of the President's Commission for the Observance of Human Rights in

1968 recognized how quickly the issue of race in American education indicted the country's powerful institutions. Under the recommendations on the Agenda for Action submitted by Commission was stated:

> American educational institutions reflect racial and class distinction even though those responsible for them often claim that they are seeking to erase the problem. The public schools remain in large part segregated by race, and many of the minority group schools have the worst facilities, the highest teacher turnover, and the least support. These facts, in turn, raise questions about the school support policies at local, state, and federal levels of government.[11]

In one of the working sessions when the agenda was being hammered out, Kenneth Clark re-emphasized the crucial point about urban schools:

> You know, the structure of education in America is, as we said earlier, a reflection of certain racist assumptions which, I presume, are a carryover from earlier class assumptions in Europe and elsewhere. The quality problem, someone has said recently, is actually the inferior quality performance in education for lower status children, reflecting racist realities and expectations and the use of the educational system to perpetuate this reality.[12]

Furthermore, it is common knowledge that our political, economic, and social institutions work well for most Americans. However, these same institutions have, on the whole, allowed neither non-white nor culturally disadvantaged whites the open door of opportunity which a quality education is basic.

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[11]Harold Howe and Kenneth Clark, et al. Racism in American Education, (New York: Harper and Row, 1970), p. 148.

[12]Howe, Clark, et al., p. 51.

Given ideal conditions then, a teacher preparation program for inner city educators would have to involve students in a fundamental understanding of how institutions, habits, and common attitudes have perpetuated inequality among groups. Teachers should understand how those attitudes that translate into low expectations for some persons affect their teaching in the classroom. Finally, urban teachers need to know that racism--not three hundred years of history nor repeated I.Q. tests--prevents learning from taking place in their classroom. That is the necessary purpose of any improved teacher education program for urban schools.

CHAPTER III

TOWARD SOME SOLUTION

1. The School of Education at the University of Massachusetts at Amherst and the Center for Urban Education (CUE)

The present crisis in urban school systems requires more of teachers than a familiarity with learning concepts and teaching skills. They must be able to relate academic theories and concepts to urban children; understand the socialization process of schools; be aware of the values they impart in the classroom; be able to reflect on what happens in the midst of diversity and conflict; and be able to deal with problems of institutional racism. Teachers must also have a working knowledge of the problems of accountability, decentralization, and community control of schools.

To produce a detailed description of the ills of present teacher education programs as they relate to the needs of urban children was easy. Designing an urban teacher education program; being an integral part of its implementation and evaluation was considerably more difficult. The latter was a challenge being undertaken by the Center for Urban Education at the School of Education, University of Massachusetts at Amherst. The Center for Urban Education (CUE) is a planning, research, and training center

focusing on education in urban areas. The Center had the following as its task: 1. to develop new models for urban schools that will bring real as opposed to irrelevant changes in curriculum, teacher attitudes, and school structures; 2. to develop tools for community involvement to help bring about these changes; 3. to discover ways to sensitize teachers, students, parents and administrators to the needs and feelings of each other.

The Center for Urban Education Teacher Education Program (CUETEP) was developed to train UMass juniors and seniors who are interested, dedicated, willing to learn, self-directed and who can initiate a program of learning on their own to be successful teachers and reform strategists for inner city schools.

The primary goals of the program is not only to prepare teachers for ghetto schools, but to prepare teachers who will be effective and committed enough to devote a significant portion of their teaching careers to urban schools and their atypical problems.

Incorporating practical experiences and academic course work, CUETEP's interns combine teaching and living in inner city communities. Also, participants are encouraged to take part in community activities which help build out-of-school relations with students and their families. Hopefully, this aspect of the program should be an inval-

uable experience. Such a combination of activities will equip interns with vital understanding and respect for the real world of the inner city child. Research has shown that this lack of understanding and respect has contributed to the failure of too many inner city teachers in the past.

Interns in groups of three to 10 were placed in Boston, Springfield, and Worcester, Massachusetts; Philadelphia, Pennsylvania; Brooklyn, New York; Paterson, New Jersey; Louisville, Kentucky; and Pasadena, California. For their internship CUE selected sites which held hope for urban education and where innovations and alternatives were paramount.

The school levels are elementary, secondary, and intermediate or junior high. The school situations ranged from experimental like the Parkway School in Philadelphia (Schools without Walls), schools taking part in system wide change, namely-- the More Effective Schools (MES) in New York City, Focus and Impact Schools in Louisville--to traditional schools where creative leadership had provided an environment conducive to change, for example, Thaddeus Stevens in Philadelphia, and alternative schools in Pasadena, California, and Worcester, Massachusetts.

The university supervisors, as well as school staffs, including principals and teachers are part-time or full-time master's or doctoral candidates connected with CUE.

All have extensive experiences in urban areas not only in teaching and administration, but in numerous other capacities, such as community work, social work, and health agencies.[1] Some are merely interested in becoming involved in developing imaginative and relevant experiences, ideas, and materials for the interns. Such involvement caused the experiences to be viewed as an opportunity to secure additional resources rather than as a burden. Still other people were eager to develop new kinds of partnerships with the School and the University.

The Center for Urban Education Teacher Education Program's entry course is Introduction to Urban Education. A substitute for the traditional Foundations of Education course, it gives interns an overview of the problems and processes of urban education. The course concentrates on how poverty, racism, discrimination, and low teacher expectations are successful in convincing lower-income youngsters that "little is expected of them." The allusion here is to the hope factor for all children. The course emphasizes that some urban youngsters do learn and some urban schools do excel, but the number of schools which excel are too few. Finally, the course incorporates the importance of multi-culturalism in today's society.

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[1]See Frank Bannister, "Student Teaching in Urban Schools," Unpublished doctoral dissertation, School of Education, University of Massachusetts at Amherst, May, 1972.

Participants are encouraged to develop leadership styles and teaching methods emanating from their general knowledge about learning rather than learning specific and particular teaching methods which have less probability of meeting a criteria of effectiveness. Teachers gain knowledge of teaching methods based on experience, but will also understand that much of what is taught and learned in schools cannot be stated in behavioral terms, or measured in any statistically relevant manner.

After internship, students returned to campus for one or two semesters of follow-up experiences including an Evaluation Seminar. In Evaluation Seminar students evaluate their individual strengths and weaknesses and attempt to identify problem areas and their needs in skills, knowledge and training. Students with similar needs worked in small groups with faculty and doctoral students in independent work to analyze needs and further develop skills. Students were also involved in working with a new group of interns preparing to begin their internship.

Externs may then choose from a variety of advanced courses in urban education, e.g. Urban Community Relations, Urban Education and the Teacher, Seminar in Human Relations, offered by the CUE faculty and faculty in other Centers. Some student initiated projects and programs related to their self-identified needs are vital parts of this program.

Near the completion of the two year program, students are encouraged to engage in a second practicum experience which is combined with a seminar in curriculum development. This experience is of shorter duration and students do not necessarily live in the area. The primary goal of this phase of the program is to encourage and assist the student in the development of curriculum that is theoretically sound and tested in a reality based situation. This part of the program is focused on the student's specific vocational plans. The student may know at this point where he wishes to continue his professional development and in what capacity, e.g. classroom teacher, reading specialist, or counselor. He can then concentrate his efforts on developing curricula materials in a specific area, e.g. reading, elementary science, and black history.

Building a successful internship program for teachers in urban areas is a first step in establishing close relationships for change between universities and schools. The partnership would have to be reciprocal. A logical follow-up to successful internships would be expanded in-service training programs designed by the university in cooperation with the urban schools. Ultimately, cooperation between the School of Education and urban schools could include joint faculty appointments, exchange programs of teachers and interns, and frequent sharing of strategies and programs for change.

2. Evaluation of CUETEP

Evaluation of the Urban Teacher Training Program includes on-going and summary evaluations by all who take part in the program: The Center for Urban Education, students in the program, cooperating school personnel, and the Teacher Preparation Programs Council (TPPC) are involved in continual personal evaluation of their own needs, goals, accomplishments, and benefits from the program. Working with fellow team members, supervisors, and cooperating teachers, the participants establish needs and goals in pre-internship workshops. Evaluation of the student's experience is a crucial part of the seminar upon returning from internship. This evaluation is both personal and generalized, which provides feedback for the directors of CUETEP and future interns.

To design his second practicum experience, the student makes a personal assessment of his needs and goals. Upon completion of the Urban Teacher Training Program, the students provide a evaluation of the success of the program for him.

At CUE, supervisors of interns evaluate the strengths and weaknesses of the program of which they are part: the appropriateness of the school and the site, the quality of interns, the school's input, support from CUE and the

School of Education, and his own contributions. CUE faculty and staff periodically evaluate the problems and successes of various programs as prerequisites for expansion.

TPPC at the School of Education offers invaluable feedback as they evaluate the overall success of the program. Cooperating teachers in the urban schools evaluate their interns throughout the internship periods by the type of experience reported by the interns and the willingness of cooperating teachers and schools to continue to be part of the program.

Ultimate evidence that CUETEP is more effective is almost impossible to plot in terms of graphs and statistics. Recruitment and employment of CUETEP interns by the schools in which they have interned is a positive sign as is feedback from interns who have graduated as to how they are surviving their first year in urban schools and if they plan to continue teaching. Students entering CUETEP are often faced with a bewildering array of what an urban teaching or non-teaching career entails. Traditionally, a teacher walks into a classroom, is given a set of keys and a class for which he is completely responsible before he has had time to decide whether urban teaching is his real interest. The Introduction to Urban Education course attempts to reverse this by helping students decide

as undergraduates whether they will be an asset or a liability to urban schools. As a result of the course, some students are highly motivated toward inner city teaching and of course, others are not. This type of decision process adds to the effectiveness of the course when future urban teacher turnover rates are involved.

An attempt is also made to discover ways to sensitize potential teachers, students, parents, and administrators to the needs and feelings of each other. Another component of the course deals with the realities of ghetto language, culture, survival, and values. A part of the rationale behind this course component parallels Frank Reissman's concern in his teacher training program "whose objectives are the development of interest in and respect for low income culture as distinct from appreciating the difficulties of the low income environment. The theory is that this will lead to an honest 'expect more and get more' from the children and their parents.[2]

3. The Introduction to Urban Education Course

The Introduction to Urban Education course stresses the importance of a strong relationship between the urban school and community.

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[2]Frank Reissman, "Teacher of the Poor: A Five Point Plan." Proceedings of the 17th Annual State Conference on Educational Research. California Advisory Council on Educational Research. Burlingame: California Teachers Association, 1965 Mimeo.

The State Riot Commission and President Johnson's Commission on the Observance of Human Rights, Year 1968, have named community control of schools as an essential step toward urban school reform. The basic premise of both arguments for community control rests upon the degree of faith students have in their schools' ability to help shape their own futures. This has a stronger relationship to achievement than all the other school factors together. The premise can be further expanded to state that administrators, teachers, parents, and the students have the power to insist on and receive good schooling for their children and it is not improbable that black students realize this. Black people have no such leverage. The reports further suggest that use of local residents as tutors, teacher aides, community aides, and mothers' assistants, contributes to improving community school relations by providing a close link between the school system and the parents.

The Introduction to Urban Education course attempts to acquaint potential inner-city teachers and administrators with how urban and suburban schools are affected by institutional racism, politicians, businessmen, social workers, ghetto residents, smog, noise, transportation systems, housing, and landscaping, job opportunities, church groups, racial and ethnic loyalties and antagonisms.

However, the course is not limited to teaching and non-teaching urban education majors. It is also a source of general information for other undergraduates whose backgrounds and experiences are devoid of true urban experiences.

Evidence has shown that school curriculums, traditional teacher education programs, and society have almost totally neglected the heritages, life styles, and languages of Blacks, Chicanos, Puerto Ricans, Indians, and other minorities. Because too many urban teachers are unaware of ethnic differences, they have been ineffectual as teachers and urban education has been a failure.

An objective of the Introduction to Urban Education course is to teach an awareness of other ethnic groups in America, draw comparisons, and/or contrasts in the cultures and life styles of several ethnic groups. Another objective of the course is to teach an awareness of how poverty, racism, and discrimination have been detrimental to the learning potential of minorities and how an inadequate education has caused minorities to remain in the same low socio-economic state as their ancestors. Finally, the course takes a look at how educational institutions can reorganize and plan to provide an equal education for a multi-ethnic society.

4. Course Format and Reading Assignments

The course is divided into three sections: (1) an introduction, (2) student initiated projects, (3) a discussion series. Using the texts as general reference sources, the introduction to the course consists of lectures and class discussions dealing with questions like: What is institutional, individual, covert, and overt racism in economics, health, housing, media, and government? How do you (teachers and students) respond to these examples or racism? What have been your (students' and teachers') experiences with racism? What is the self-fulfilling prophecy? How can the student learn to deal with the "self-image?" Why are testing, ability grouping, and tracking detrimental to the self-images and learning potential of students?

The three required texts for the Introduction to Urban Education course are directed toward exploring the impact of racism, poverty, discrimination, institutional arrangements and practices, teachers' and administrators' attitudes, and a racist curriculum on the image and learning potential of youngsters. The texts are Institutional Racism in America , by Louis Knowles and Kenneth Prewitt; Urban Education: The Hope Factor by Atron A. Gentry, et al., and Affective Education for Cognitive Development by Harry Morgan. Morgan's book is used when available.

Institutional Racism in America explores institutional, individual, overt, and covert racism in American society. The text ties discrimination in educational institutions to that of health, judicial, housing, government and practically every other institution. The book probes at the roots of the civil rights dilemma and shows the sequence of events which led to the black movement of the sixties. The text does shed enough light on the impact of racism in America to give students a common level of knowledge about the topic.

Urban Education: The Hope Factor was written specifically for the Introduction to Urban Education course. The book analyzes the myths which have always surrounded urban education: namely, Negroes cannot or have not learned; the problem is the disadvantaged child, unequal results are a result of segregated schools, the solution to bad schools is... (some panacea); the situation is hopeless.

In addition to suggesting practical strategies for urban classrooms and systems, the text discusses where children learn most, and suggests steps to take in combatting institutional racism. But most important, the book has a simple message. Poor and minority students are the

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[3]Atron A. Gentry et al., Urban Education: The Hope Factor (Philadelphia: Saunders, 1972).

major victims of a general failure of urban schools--an unnecessary failure which is the product of ignorance, bureaucratic indifferences, and white racism. But teachers can survive and facilitate learning in their classrooms. Some schools have transformed their structures, ideas, goals, or atmospheres and have become models for all urban schools. Society can counteract the larger problem of poverty and prejudice. In sum, urban schools can educate if they keep alive the hope factor for all children.[4] The book discusses some programs which will serve as alternative models for training teachers who will help improve urban education.

Morgan's book, Affective Education for Cognitive Development, explores practical ways that affective qualities have been infused into the curricula of schools and the child's school day. In the past, public education has been chiefly concerned with cognitive instruction. To state this idea another way, "cognitive" refers to building intellectual knowledge of an objective nature. It encompasses calculation, computation, planning, and figuring with the support of all the skills of mathematics, science, reading, and similar categories. Affective development includes feelings and emotions, friendship, love, and a sense of self-worth. Morgan's book shows how dangerous and one-sided education becomes if the focus is

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[4] Ibid, p. vi.

solely on cognitive skills.

The second part of the course consists of student-initiated projects. Student initiated projects can take the form of group and/or panel discussions, debates, role playing, a research paper on a current issue in urban education or other suggestions from students. Some interesting panel discussion topics have been "Community Control of Schools vs. Centralization," "What are some tactics to deal with racism in an all white school?", "What are subjects students of the seventies are interested in?", "What are some suggestions for a more relevant and innovative urban school curriculum?" Successful debate topics have been "Integration vs. Segregation," and the "Pros and Cons of Busing." Role playing has taken the form of a teacher and principal conference with class members observing. Part of the Introduction to Urban Education class played the part of an inner city class with another class member as teacher. Other class members acted as critics.

The third section of the course, the discussion series, expands the introduction to include some realities of the urban classroom, urban culture, the not so hidden curriculum, and models which are alternative programs in urban

education showing evidence of the hope factor functioning.[5]

The portfolio is a requirement of each student enrolled in the Introduction to Urban Education course. The portfolio can consist of class notes or critiques of urgent issues in education such as integration, busing, the increase of segregated schools, community control of schools, the possible success of efforts like the Ocean Hill Brownsville episodes, and the Jensen and Schockley articles. Other inclusions might be a log of activities, trips, lectures, films and other events undertaken. Hopefully, the collection of items will be of assistance to potential inner-city teachers in understanding some of the humanistic characteristics of the urban community--the diverse individualism of the dwellers--languages, values, and culture.

Motivated and conscientious students have been known to extend their portfolios to include critical analyses of additional books from the Introduction to Urban Education Bibliography.[6]

Illustrations from such popular Black magazines like Ebony, Jet, the Black Scholar, and the Black Panther Paper are frequently used as depictions of poverty, racism, and discrimination.

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[5]See copy of the Introduction to Urban Education syllabus used during the Fall 1972 semester, pages 115-117 of Appendix.

[6]See a copy of the Introduction to Urban Education Bibliography on pages 144-147 of Appendix H.

Introduction to Urban Education students who are artistically and poetically inclined sometimes include their personal interpretations of a certain situation in drawings or poetry. After the discussion of some aspects of The Autobiography of Malcolm X, one Springfield COP participant was definitely turned on by the uniqueness in the intellectual development of Malcolm X. He later painted an oil on canvas portrait of the national hero. Miniature reproductions were made and copies were given to class members for their portfolios and the original portrait was presented to the particular Introduction to Urban Education teacher.

The collection of materials for the portfolio takes place over the period of a semester. In other words, the portfolio serves as a documentation of events, activities and courses of study pursued in the course by the individual student. It is both a personal and professional documentation of the experiences encountered as a result of enrolling in Introduction to Urban Education.

CHAPTER IV

TOWARD A DIVERSITY OF POPULATION

1. Multi-culturalism

Although the impact of racist housing and job patterns has created a situation where many urban schools have become predominantly Black, an ideal teacher preparation program should not simply train personnel for existing schools. Clearly, as a first step, children deserve teachers who can empathize with them, build a sense of cultural awareness and development, and share a sense of joy and achievement in successful learning. Children deserve some teachers they can relate to directly as potential role models, so that there should be male as well as female teachers in an elementary school and black teachers as well as white teachers. Likewise, schools with substantial Spanish-speaking, Asian, Indian, or other minority populations should recruit teachers from these groups.

But a school's preference for teachers who share experiential background with many students should be based on sound educational reasons rather than some arbitrary quota. Not all white teachers have been good teachers for white pupils and not all black teachers will be effective in inner city schools. Under any circumstances, urban

school districts would face an administrative nightmare if they were to hire teachers strictly according to the ethnic and perhaps religious backgrounds of their students.

Beyond considerations of practical difficulties with a teacher preparation program which limited itself to training minority personnel for inner city schools would lie in its acceptance of the status quo. The problem with inner city schools has never been that they were predominantly black or predominantly Puerto Rican but that they were racially separated due to a series of racist acts and decisions by educators, realtors, employers, bankers, and political leaders without regard to the wishes or hopes of persons involved. Perhaps many schools would remain or develop with a predominantly minority student body under a free choice, but the current movement away from ghettos toward suburbs would indicate that many more racially mixed schools would exist than do today.

The inescapable fact is that the United States has been a culturally diverse society made up of many partners who have not shared equally in the social and economic rewards but who have each made significant contributions toward a multi-ethnic culture. Most black Americans descended from Africans have taken on to a large measure the marks of a majority culture which claims descent from white

Europeans.[1] Equally, however, white Americans have been heavily influenced by Africa and Afro-American mores. A similar point should be made for every ethnic group from various European immigrants through Spanish-speaking groups, Asian-Americans, and including American Indians. A history filled with episodes of racist oppression has not precluded a considerable impact of minorities upon the majority.

The case of multi-culturalism not only has validity on its own but also presents a useful and potentially important teaching strategy. Educators and teachers know that schools should make more vigorous efforts to bring out the rich heritage of folk culture, especially among Black and Puerto Rican children. Again, discussions on cultural heritages add relevancy to the curriculum of schools.

Dr. James P. Comer expressed a similar hope for moving beyond a confrontation between black and white Americans:

> ...this re-examination that is forcing us toward an appreciation of the multi-racial, multi-ethnic nature of our country; toward the appreciation rather than fear of difference; toward a community of different people; toward the realization that we must have a representative, mature leadership capable of reconciling conflicting interests.[2]

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[1]See Charles Valentine, Culture and Poverty, (Chicago: University of Chicago Press, 1968).

[2]James P. Comer, Beyond Black and White, (New York: Quadrangle Books, 1972), p. 251.

An emphasis upon multi-culturalism has a potential for bringing cooperation rather than conflict among various minorities seeking a better understanding.

Mexican-American leaders urged among other things:

> Bilingual children, or those whose cultural heritage is different from that of the broader community, must have special understanding and specialized course offerings in order that they may have successful learning experiences.[3]

The most significant reason for a multi-cultural curriculum is consideration of the miseducation of all youngsters when "they master only one language, when they learn about only one side of American history, when they are exposed to only one musical tradition, when they read only one kind of literature, when they experience only one approach to the visual art, and when they are exposed to a curriculum which has no deep roots in the soil of their region and of America (I refer here to roots that go back 20,000 years beyond St. Augustine and Santa Fe, New Orleans and Vincennes)....True education is always cross-cultural and always cosmopolitan."[4]

2. Problems of Multi-Culturalism

The problems posed by an increasingly diverse population are felt most in our urban metropolitan centers.

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[3]Southwest Conference on Social and Educational Problems of Rural and Urban Mexican-American Youths (Occidental College, Los Angeles, California), April 6, 1963.

[4]James C. Stone and Donald P. Denevi, Teaching Multi-Cultural Populations (New York: Van Nostrand Reinhold Co., 1971), pp.18-19.

For example, Pasadena, California, is composed of Anglos, Blacks, Puerto Ricans, Chicanos, Indians, and other ethnic groups. In the past, teacher preparation programs have not dealt with training teachers for such a diverse student population. This is the point the Introduction to Urban Education course speaks to--preparing teachers for a multi-cultural society.

Introduction to Urban Education aims to keep the situation from growing worse. The course is intended to lower the variations in life styles of teachers and a lower-class diverse population. Among other things the course starts with a consideration of the diversity of population of the student body at the University of Massachusetts as potential teachers for a multi-cultural society.

3. A Diversity of Population in Undergraduates at UMass

To understand the variables in students who enroll for the Introduction to Urban Education course, one must understand the backgrounds and the ethnic breakdown of students at the University of Massachusetts at Amherst. The students enrolled in Introduction to Urban Education fall into three categories. White undergraduates, mainly from rural and suburban Massachusetts are a majority in sections taught on campus. Secondly, an increasing number of black students have enrolled, most of whom have come to Amherst

on scholarships sponsored by the Committee for the Collegiate Education of Black Students, known as CCEBS. Third, are participants enrolled in the Career Opportunities Program (COP).

The per cent of out-of-state admissions to the University of Massachusetts is less than 5% each year. In 1966 only .69% of the college student population of New England were Black men and women.[5] From 1930-1960 an increasing percentage of both Black and white students were graduated from high schools across the country. However, while the percentage of white students entering the college continued to increase, the percentage of Black college students had not increased noticeably up to as recently as 1968. The percentage has been similar for other minorities. To put it another way, the regular UMass undergraduate is white, from New England, and admitted to the University through regular admissions procedures.

4. The Committee for the Collegiate Education of Black Students (CCEBS)

In 1967 a group of concerned Blacks on the faculty and staff at the University of Massachusetts formed "the Committee for the Collegiate Education of Black Students,"

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[5] College Review Board, Winter, 1967-1968.

known as CCEBS. The committee designed a program of academic and economic assistance to support a policy of increased recruitment and admissions of Black students at the University of Massachusetts at Amherst. Since its formation, the program has branched out to consider any low-income or minority students who would have difficulty entering college without financial assistance. The CCEBS program has admissions autonomy; however, a student who enters UMass through CCEBS is subject to all the requirements of a student admitted through regular admissions.

The committee cooperates with the University, but it is independent of the University's administrative structure. CCEBS is incorporated under the general laws of Massachusetts allowing it to receive and administer grants and private funds given in support of the program. A group of committee members, CCEBS students, and parents make up the CCEBS Board of Directors, the chief policy-making body of the program.

Since 1968 the percentage of black college students has been steadily increasing, mainly due to the impact of programs similar to CCEBS. At the University of Massachusetts, CCEBS has been the major force behind the increased enrollment of black students from well below 1 per cent in Fall 1967 to 3.9 per cent in Fall, 1970. This is still far behind the national average which the Bureau of Census

estimated as 6.6 per cent in 1969, but is significant to the Introduction to Urban Education enrollment goal which is diversity and multi-culturalism.

In 1968 the pilot program began with the admission of 125 freshmen. With the admission of 150 freshmen this fall the program has over 500 students. In 1972 the program had over 50 Black students receiving undergraduate degrees. This is more than the total number of Black undergraduates since the University was founded in 1867.

5. Career Opportunities Program

One of the most hopeful innovations for urban schools is a paraprofessional program for augmenting instructional staffs for urban schools with teaching aides and assistance from the community. Such a Career Opportunity Program (COP) involving paraprofessionals is also part of the Center for Urban Education Teacher Education Program.

Extraordinary cooperation among dozens of federal, state, and local organizations and hundreds of individuals has made the University's Career Opportunities Program possible. Now being implemented in Brooklyn, New York, Worcester and Springfield, Massachusetts, COP is an innovative teacher training program funded by the Career Opportunities Program. It offers thirty college credits of undergraduate work each year leading towards a bachelor's degree and teacher certification. The students ar para-

professionals, non-certified school assistants, who are interested in teaching in Model Cities areas. As a result of this program, the participants now have a chance to move from low-ceiling positions to professional status as credentialled teachers.

The COP program seeks high leverage for change within a relatively short span of time. First, COP has involved teachers in an in-service as opposed to a pre-service program. Working in the community, teaching his family, friends, and neighbors, the paraprofessionals are living proof that there is hope in an environment where hopelessness predominates. Many participants are from their immediate communities; therefore, they live with and understand the problems and challenges facing the cities and urban education.

About two hundred and fifty paraprofessionals are involved in Brooklyn, New York, in elementary schools, sixty in Worcester, fifty in Springfield, and fifty on-campus. Before becoming paraprofessionals, the students, many of whom were college dropouts, had held jobs in offices, beauty shops, municipal government, the military service and various other occupations. Ranging in age from 21 to 50, the vast majority are women. Blacks make up 89% of the participants, Puerto Ricans 6 per cent and 5 per cent white. University of Massachusetts' faculty, doctoral and master's

candidates travel to the prospective sites and offer college courses.

6. Diversity of Students in Introduction to Urban Education

To secure a cross section of students enrolled for Introduction to Urban Education, an Introduction to Urban Education Questionaire[6] was distributed to all sections of the course during the Fall 1971 and Spring 1972 semesters. Both cross sections included three hundred and seventy-three students. Students were regular UMass undergraduates, CCEBS students, and on-campus COP students, paraprofessionals on-site in Springfield and Worcester, Massachusetts, and Brooklyn, New York.

The survey revealed that the majority of the students were white and middle-class from the State of Massachusetts. The contact of some students with minorities was limited to the two or three in the particular Introduction to Urban Education class. Those students who expressed contact with Blacks and minorities stated that there were one or two who matriculated at their respective high schools or one or two families who lived in their communities. Most regular UMass undergraduates' backgrounds were almost devoid of past contact with Blacks and minorities.

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[6] A copy of the Introduction to Urban Education Questionnaire appears on pages 148-149 of Appendix I.

The most common reasons given for having enrolled in the course were: the course is a requirement for CUETEP majors; a personal interest in the present focus on urban education; other courses were closed; the course seems relevant to one interested in teaching or pursuing a career in urban education.

Responses from CCEBS students and paraprofessionals were quite different. Their hometowns and backgrounds are filled with experiences in ghettoes like Springfield, Massachusetts, or places like Raleigh, North Carolina, Birmingham, Alabama, or Jackson, Mississippi

The most common reasons for having enrolled in the courses were many lived in urban America, knew the problems of the schools, had many crippling experiences with too many incompetent urban teachers and administrators and wanted to return to help ghetto youngsters get a better education heretofore not afforded.

7. Introduction to Urban Education as Taught to Regular UMass Undergraduates and CCEBS Students

As the Introduction to Urban Education Questionnaire revealed, many potential teachers in CUETEP and the course in general had lived fairly sheltered lives. They had only seen poverty on a minor scale or received their perceptions of poverty through the mass media.

Seemingly, many UMass CUETEP majors find it difficult to believe or visualize many of the extreme examples of poverty, racism, and discrimination that exists in America. More important, too many students fail to realize how these practices have had deleterious effects on the survival of minorities. The lack of understanding could stem from a life isolated from the other America, or simply naivete.[7]

An all-white group will find it difficult to truthfully deal with the detrimental effects of institutional racism in America. Such a case would be a true example of the blind leading the blind. A racially mixed group is necessary. More specifically, the differences in backgrounds and races of the CCEBS and regular UMass undergraduates in Introduction to Urban Education are invaluable in providing thought provoking situations for all. The Blacks know that color makes the difference in the so many insidious ways that society operates. Blacks know that the black movement and civil rights movements sparked change in the equity of things in America. Explanations can be extended on and on. But the significant issue here is that the questions promote a dialogue between the students about pertinent issues of the times. Students are sharing

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[7]See excerpts from the Introduction to Urban Education Journals compiled by Tom Sharkey, Al Jordan, and Billy R. Dixon on pages 135-139 of Appendix F.

information and not relying wholly upon instructors. These same issues are those which affect the future of each student in public and private educational institutions. These types of exchanges lead toward viable communication in which respect is gained for one another. Further, the exchanges could mean a step toward changing some attitudes toward one another as Blacks and whites. These same exchanges might lead to some type of attitudinal change that a potential middle class teacher might take into her classroom.

8. Introduction to Urban Education as Taught to Paraprofessionals On-Site

For the most part, COP participants are most enthusiastic and interested in the education of inner city children. Reasons for this interest undoubtedly stem from the second chance COP has given most of the paraprofessionals to secure a bachelor's degree. As stated earlier, several paraprofessionals are college drop-outs. Others once held strong ambitions to attend college, but for numerous reasons never achieved that end.

The interest of paraprofessionals can be extended to include the fact that many are mothers and fathers of children as old or older than the average CCEBS or regular UMass student. Thus, they simply understand children. The paraprofessionals for the most part spent several meaningful and some almost meaningless years in urban schools, colleges, and the world of work. They have personally witnessed dis-

crimination and know what it really means to place high hopes in a future in education only to see those hopes drift into oblivion.

The professional jargon which is so typical of traditional teacher education programs, the paraprofessionals refuse to accept. They ask for things that will be relevant to their immediate needs as urban teachers. Relevancy here refers to: "tapping students' experiences through examples taken from popular television programs, current music, dance steps, language, and public issues, crime, the draft, Vietnam, and riots...learning styles--that is, using techniques that play to the strength of youngsters such as role playing, manipulating materials, and moving from the specific to the general. Relevance refers to children's feelings. Knowing that hate, anger, fear, self-esteem, and power are universal offers excellent opportunities to examine peoples and times far removed from the street corner."[8] Another invaluable asset of the paraprofessionals is that they welcome constructive suggestions and criticisms from Introduction to Urban Education instructors and classmates. Some of the lesson plans and ideas shared in class are often used in the class-

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[8]Larry Cuban, To Make A Difference: Teaching in the Inner City (New York, Free Press, 1970), p. 115.

room situation. Paraprofessionals are eager to return to class and report on the success or failure of a given lesson.

Finally, paraprofessionals are usually acquaintances or relatives of students' families and several of his class members. The paraprofessionals are often affiliated with the same health, welfare, and other common interests. All of these commonalities lead to the development of good rapport between the paraprofessional and child which produces understanding, respect, and love which ultimately affect the learning process and human development.

A multi-racial staff of faculty and graduate students has combined their variety of experiences in professional, graduate and undergraduate situations to help keep the emphasis on building for a more diverse, multi-cultural society. Instructors in Introduction to Urban Education classes welcome bi-lingual and bi-cultural programs and have created modular credit experiences with Asian, Hispanic and other minorities.[9]

Obviously, the course instructors have never succeeded in presenting all possible experiences and materials for students to develop an appreciation of all the cultures;

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[9]Introduction to Urban Education is generally taught by a team of two master's and doctoral candidates. The instructors are usually a Black and a white member with backgrounds in urban elementary and secondary schools as teachers, principals, guidance counselors, social workers and other urban agencies.

similarly, not all instructors have succeeded so well with the diverse class membership, nor have all students favored classes which recognize viewpoints of other ethnic groups.

The hidden curriculum of the actual enrollment has done more to indicate the possibilities of a multi-cultural society and the necessity for working with other groups rather than an attempt to say Blacks should teach Blacks and whites should teach whites.

CHAPTER V

MODEL LESSONS, CURRICULUM MATERIALS, AND IDEAS FOR THE INTRODUCTION TO URBAN EDUCATION COURSE

Introduction to Urban Education has been taught to paraprofessionals in school systems and to regular UMass undergraduates, both black and white. The groups varied in interest and levels of commitment to understanding and effecting change in urban classrooms. Further, instructors of Introduction to Urban Education have recognized that no one method or approach was a panacea for familiarizing potential white middle-class teachers with urban life styles, values, and language patterns. The problem of familiarization became more complex when illustrating the impact of different forms of racism, poverty, and discrimination within urban education. Consequently, Introduction to Urban Education had to use a wide variety of approaches to deal with the themes of the course.

The following sections will provide model lessons, curriculum materials and ideas for Introduction to Urban Education. They will also focus on an irrelevant and racist curriculum, generalizations about the urban student and his family situation, the examination of the validity

of the Dove/Soul Aptitude Test (S.A.T.) in measuring achievement and aptitude, the use of the community as the classroom, the skeleton of a unit on "Protest Movements," evaluation of the unit, and a word on instructional methodology.

Probably the most immediate and obvious problem with urban schools has been the use of a traditional, irrelevant, and racist curriculum to teach today's young Black and other minorities. Blacks and other minorities see nothing to which they can relate in the day-to-day classroom activities. The curriculum has stressed the great ways of the first President of the United States and the benevolence of Abraham Lincoln for having freed the slaves. Texts have glossed over George Washington's ownership of many slaves and Lincoln's political and military reasons for emancipation. Texts do not mention that too many presidents, politicians, and others in positions of power are racist and bigots. The curriculum does not give credit to men such as John Brown, a white man, who took a stand against white supremacy, or Nat Turner, a slave who tried desperately to free his people, or young Black leaders of today.

The curriculum of elementary, secondary and higher educational institutions have perpetuated a belief of inferiority in minorities and a sense of superiority in

whites. Characteristically, stories and examples have a white middle-class background. Even within that context they often give students a distorted picture of American life by leaving out the unpleasant side.

Many faculty meetings have been devoted to why Blacks and minorities can not or do not want to learn. By ignoring the rebellion against irrelevant curriculum materials and teaching methods, educators have far too often concluded by blaming the children. Thus, bigoted and unsympathetic teachers have helped confirm their initial belief that poor and minority children cannot learn. If student resistance is too great or if the student does not sit and listen attentively while the teacher explains why he should learn to diagram sentences, he is thrown out of class, suspended or transferred to another school. Those rejected youngsters have often reappeared as a part of the drug and crime scenes in urban metropolitan America.

The problem has never been a lack of ability. The people, events, and experiences provided in traditional curriculum are too abstract, foreign, and unrelated to students' interests and past experiences. These same students have produced academically and functioned in the mainstream of American life when placed into a more innovative and relevant learning situation. Malcolm X College in Chicago has required that each applicant be a high school

dropout without apparent loss of academic quality. Harlem Prep in New York City has a graduation requirement that each graduate attend a four year institution of higher learning. Sassi Prep in Springfield, Massachusetts, has a course requirement that each student be actively involved in a community agency for a certain number of hours per week. These students have done well at universities such as Harvard, Princeton, Yale, and Dartmouth. These examples might suggest that nothing is wrong with the students but the problems have been rooted in the curricula of American educational institutions.

The problems of the urban curriculum could be remedied significantly by the inclusion of such figures as Malcolm X, the Black Panther Party, Angela Davis, the Young Lords, the Soledad Brothers, the Urban League, and the NAACP. The addition of other national and community leaders will help. It is difficult to get students to open their eyes to those things with which they are unfamilar. Students cannot easily see how segregation of ethnic groups has damaging effects upon the learning potential and self images of urban pupils. Such topics are not timely and are too greatly removed from their life experiences. Course instructors must constantly search for materials and techniques to present information stressing multi-culturalism.

Instructional materials stressing multi-racial achievements will increase self-esteem, instill pride, and ultimately can affect behavior. Another vital step in the same curriculum development process is to avoid a biased or one-sided view. The recognition of noted figures and organizations representing an opposite opinion or point of view is crucial to developing a base for critical analysis. Examples of such pervasions are the John Birchers, the Ku Klux Klan, George Wallace, and the White Citizens' Council. One might start by comparing the philosophies of SNCC, NAACP, KKK, WCC, or John Birchers.

These discussions and research topics are part of current history. If a reasonable perspective is given to the present, then students might be willing to look more realistically and meaningfully into the past.

1. Resources for Change in the Inner City Curriculum

In time some students in the Introduction to Urban Education course can be convinced that the traditional curriculum is racist and in dire need of innovations. An automatic question usually follows: What are some resources to which one can refer if he is interested in an integrated and innovative curriculum for this classroom? Again, Introduction to Urban Education instructors must always point out that no one or series of suggestions, materials, or

idea is going to perfect a given classroom situation.

Many materials of service to potential student teachers in curriculum development are within the school. However, new teachers are seldom informed of the availability of these materials. One of the reasons is that the administration and other teachers are not aware either. Supplies and equipment are ordered annually, delivered and stacked in storage rooms. Storage becomes filled with boxes of unpacked supplies, equipment, and materials. The boxes collect dust because no one is curious enough to open them. The suggestion here is that the new teacher spend more time during the two or three day teacher orientation period exploring supply rooms and inquiring about teaching aids and materials on hand. Nevertheless, whether the teacher finds valuable commercial things or supplies to construct materials, the ultimate effectiveness of which will rely heavily upon his creativity and interest. Urban Education instructors stressed the last point.

The boards of education in our largest urban cities have spent large sums of money each year on the preparation of curriculum bulletins. These curriculum bulletins cover every subject area offered in the public elementary and secondary schools. Units are spelled out in terms of objectives, procedures for lesson development, materials, class activities, and follow-up exercises. These bulletins are

exceptionally thick and are available in the principal's office or from the immediate supervisor.

For those who teach in a multi-cultural school system James C. Stone and Donald Denevi discuss five heritages in Teaching Multi-Cultural Heritages. The book explores each ethnic heritage with a broad cultural-historical view of the group. The text goes on to a more contemporary social and familial focus. Finally, the book moves the child into the educational context of present American Education.

William Katz and Warren Halliburton's American Minorities and majorities have compiled a syllabus of U.S. history for secondary schools in which they go back and incorporate the history of several minorities. The text is outlined in terms of unit studies.

Karel Rose recently edited a book called A Gift of the Spirit: Readings in Black Literature for Teachers. The entire book is relevant to urban education. Chapter III, "Assisting the Teacher in the Selection of Black Literature," provides a useful list of anthologies, literary criticisms, periodicals, Black professional journals, and magazines. The approach Karel Rose uses in the book to introduce various literary works is an excellent approach to use in motivating students in Introduction to Urban Education to read extra literature portraying the Black experience, urban culture, language of the ghetto, and

ghetto values. Karel Rose uses excerpts from masterpieces like Richard Wright's Black Boy and Native Son, Lorraine Hansberry's A Raisin in the Sun, Ralph Ellison's Invisible Man and others.

Each entry created a point of interest which left urban eduation students with many unanswered questions: What led up to this situation? What happened later? Curious students went on to read the entire literary work. Personal critiques of selections from Rose's book were often used in portfolios and as student-initiated projects.

Films are superb for discussion purposes in the course. "J.T.," winner of the 1969 Peabody award and "Black History: Lost, Stolen or Strayed" have been popular. Films, however, cannot be shown and then dropped. They are most useful when they stimulate discussion which can be related directly to the problems of teaching in urban schools.

"J.T." is the story of 10 year old J. T. Gamble, who is growing up in Harlem, New York, without a father. School days for J.T. are a bore; life in the streets means survival. Life at home is typical of the run down tenements characteristic of Harlem. J.T. is having a hard time letting people know what he is all about. But there is something special about J.T. or he would not have adopted an old one-eyed half-dead alley cat which he calls Bones. Through his devotion to a wounded animal, J.T. gets people a little

closer to what is real and important in life. He experiences compassion and caring, finding his own pride and dignity as well.

Even though J.T.'s mother lived in the ghetto and her income was extremely low, she appeared well-groomed throughout the film. On the other hand, J.T. wears the same brown cap and jacket, red-plaid shirt throughout the film. Students are quick to notice and question this. Students often question the reality in the apartment building and community in which the film is made. Most interesting is the fact that students wonder about the reality of J.T.'s grandmother, the storekeeper and his wife, and the lady who shares the bathroom with J.T.'s family.

The distorted picture of Blacks being afraid and stupid in "Black History: Lost Stolen, or Strayed" is an excellent discussion piece. Because many Introduction to Urban Education students had not been exposed to Blacks, they expressed a feeling of having been influenced of the stupidity and fright of Blacks because it was only through the mass media that they had seen Blacks maneuver.

"Lost, Stolen or Strayed," narrated by Bill Cosby, is a documentation of racism in textbooks and the media. The negativisms used by the mass media, mainly the television and the motion picture industry, have distorted the image of Blacks to America, therefore teaching white superiority

and Black and minority inferiority. The film ends with practical suggestions for building positive images in non-white youngsters in school and life in general.

The motion picture industry recently released popular films like "Cotton Comes to Harlem," "Shaft," and other films with settings in some of the nation's most talked about ghettoes.[1] These films do not give an exact picture of ghetto life, but they do contain many positive and negative points worthy of recognition.

The resources and ideas listed thus far do not begin to spotlight the array of items now on the market designed to be of assistance in developing an integrated curriculum. These selections have been named only because they are informative and they furnish excellent bibliographies and directions to what and where audio-visual aides, and charts can be secured. Hopefully, the suggestions will serve as a starting point for the teacher who is seeking help and does not know where to srart looking for resource materials.

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[1]See B.J. Mason, "The New Films: Culture or Con Game?" Ebony, 2, December, 1972.

2. Dealing with Cultural Attitudes

Because most Introduction to Urban Education students have learned about urban life through the mass media, it becomes a proper idea to discuss generalizations students hold about the urban community, urban students, and their schools. One major generalization that urban education students make is that there is a high degree of correlation between the terms urban community and ghetto. A good beginning point might be to address the ghetto life experience of the child.

Of direct influence on the behavior of urban school children is the structure of family life. Early in life he learns from his immediate family members what to value and what to fear, whom to trust and distrust. These critical stages of human development can prepare him for later intellectual growth or failure. These early stages too often fail to equip the lower-class youngster with a significant type of stimulation for academic achievement. The lack of stimulation can be linked to the poor educational backgrounds of parents and the lack of interaction among parents and youngsters. Interaction among the lower class child and his parents is minimized for several reasons: separation of parents, illegitimacy, an exhaustive work week or extremely irregular working hours.

School places a priority on a college education. But at home daily survival is stressed as a priority. He is taught to worry about today and tomorrow later. He knows he must use hell and damn in his real life. Sometimes he is spilling out emotions or an accidental use of the wrong language in the wrong setting. But school tells him that it is not the right way. He knows he is as normal or intelligent as his peers, but his teacher and tests stipulate he is not normal. Again, the differences in values at home and at school present him with other ambiguous conflicts.

His family struggles to keep itself together as a unit and to fulfill its own needs. Yet, the members of the family might fight, but they also protect one another. They need each other. They know it. The family strives for financial independence to avoid public assistance or welfare. But if the mother works, finding someone dependable to care for the youngsters is difficult. Often lower-class children become quite independent at an early age. They may come and go whey they please. Their lives are not necessarily ordered by the clock. But when they go to school everything is operated by a schedule, a regularity. Middle-class life is centered around constraints of time and scheduling. Therefore, the middle-class child

finds it easy to fit into a traditional school situation. On the other hand, the lower-class child finds it most difficult to adjust.

The lower-class youngster's life is set in ambiguities. His surroundings cause him to have ambivalent feelings and thoughts. His absence from school and the constant come- and and-go of his teachers and/or classmates reinforce the oddities in his daily life.

The youngster is often puzzled by the incongruity of the extreme of his own behavior. It is not a wonder why so many lower-class youths find it impossible to trust the people who are giving him advice, especially in school. Experience has taught him that this is a lonely world. He sees a world in which there is little trust. He is apprehensive of entrusting himself to others because of an inner fear of harm in too many forms.

The youngster, like his parents, probably wonders why he can be so different day to day. More critically, the child is called to the teachers' attention by his behavior which she labels as "inattentive," "aggressive," "hyperactive."

A middle-class teacher cannot bridge the gap between his own background and that of the culturally deprived child; therefore, he will need to raise the standards of

culturally deprived children. He makes use of convenient stereotypes: parents of children from lower-class homes are not concerned about education; a child who uses obscene language should be severely punished; children from culturally deprived areas are more difficult to control, therefore, strict discipline should be imposed at all times; an accurate description of a culturally deprived child is that he is uncontrollable and aggressive; Blacks are oversexed and disruptive; the differences between Black and white I.Q.'s can be attributed to a genetic factor; Blacks have had the same chance as whites; Black power is dangerous; Blacks make it in spite of all the obstacles.[2]

People in the neighborhood come and go. They have their own troubles. Sometimes our child knows about these troubles or he assumes they exist, like his own. Even worse, his neighbors move away suddenly and are replaced by other neighbors, or he may move just as suddenly himself.

He is given the idea that he should be ashamed of all these feelings and thoughts. He refuses to talk about himself, his family,his home life, or his neighborhood because he is ashamed. However, some of his associates in similar circumstances have developed an introspective talent--learning. These few lucky ones do learn and grow. They have learned the rules of the success game. They

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[2]See James P. Comer, who provides excellent answers to many similar questions in his book Beyond Black and White (New York: Quadrangle Books, Inc., 1972).

are motivated to work hard. They know how to sit quietly and listen attentively to instructions and not distract their fellow classmates. They know that they have been singled out for their good work and collectively feel their special status. The teachers often reinforce this feeling or belief by reminding them of how special they are. But often many of those who learn the success game join the losers and begin to believe the soil on which they fed seems somehow tainted--it does not represent the good life of the happy America seen in movies and on television and discussed in the classroom.

An effective move for the urban education instructors is to clear away the misconceptions and help the potential student teachers face the problems of urban education. This means making use of positive and negative factors and working to reduce the negatives. Furthermore, some sociological generalizations do depict urban youths in positive manners. For example, Frank Reissman's studies have revealed: (1) Many...youths have more understanding and know-how about some social realities than middle-class youths or many teachers. (2) Typical experiences of many socially disadvantaged youths...nourish realistic know-how and responsible adaptive behavior in difficult practical circumstances. (3) The "down-and-out" often have a very deep and sincere fellow-feeling expressed in pervasive mutual aid.

(4) Many of the socially disadvantaged develop early in life a great realiance upon themselves and a sense of autonomy and independence...the deprived is articulate and... value education highly."[3]

To start Introduction to Urban Education students thinking about such things as positive aspects of the backgrounds of lower-income students, obscene language as a natural component of the daily existence or survival of ghetto children, or racism has denied Blacks equal opportunities in America, the "Cultural Attitude Inventory" is an excellent instrument to use. The inventory was designed by Dorothy J. Skeel from Pennsylvania State University. A copy of the inventory appears on pages 14- 143 of Appendix G.

Again, because many students in Introduction to Urban Education know Blacks and minorities only through the mass media, they hold many myths about members of other ethnic groups. For example, one student who was convinced of the truth in item 6 of the inventory-"Parents of children from lower-class homes are not interested in education." Immediately informed students began discussing survival as a priority in many urban homes as opposed to education as a priority in middle-class homes.

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[3]Frank Reissman, Culturally Deprived Child (New York: Harper and Row, 1962), p. 25-75, passim.

Others thought provoking items on the inventory are numbers 2 and 15 which pertain to the use of obscene language and slang. These items are important because students begin to look at the differences in languages spoken in the urban home, the middle-class home, and the street corner. More important, they start talking about how important it becomes for the teacher to be somewhat familiar with all levels of language if he wants to communicate with his students.

3. Model Lessons on the Invalidity of I.Q. Tests - Dove/S.A.T.

Cultural differences exist between the average Black and the average white regardless of socio-economic level. The conventional I.Q. tests are centered around the typical white middle-class way of life. Black people on the whole have different tastes, different vocabularies, and different experiences from white people. These cultural differences are not accounted for in tests written by whites. High probability indicates that on a ghetto culture oriented I.Q. test, whites would as consistently score below Blacks as Blacks score below whites on our present tests.[4] The excerpts from the Soul Aptitude and the Dove Counter Balance Tests will help verify the above hypothesis.

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[4] Louis Knowles and Kenneth Prewitt, Institutional Racism in America (Englewood Cliffs, Prentice-Hall, 1969), p. 36.

The Dove was developed by a Watts social worker, Adrian Dove, to measure intellieence as the term applies in lower-class black America. The S.A.T. was prepared by doctoral candidates in the Center for Urban Education at the University of Massachusetts at Amherst.[5]

In Introduction to Urban Education the Dove/S.A.T. is often used during the second or third class period to motivate a discussion on the invalidity of tests to determine intelligence. If the teacher administers the test, allows students to grade his own paper, and determine his per cent correct, the purpose of the lesson will be most valuable. Generally, most students will score below 50% because the tests are geared toward a black minority culture.

At this point, in a serious manner, the teacher needs to make a long speech about how much this test has told about the class. Namely, that most of them are below average achievers; most of you are culturally deprived or disadvantaged because you scored below the 50th percentile. Everyone should know what capping some z's means. Where have you been all you lives not knowing what chitterlings are or who T-Bone Walker was?

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[5]See a copy of the Dove/S.A.T. on pages 135 - 139, Appendix F.

Almost immediately students will react to the validity of the test in measuring their intelligence. Some common responses..."How can you say that silly test has told you anything about my intelligence level?" "I have never heard of chitterlings! What is that anyway?" "I know the answer to number 24 is cookie because I eat oreo cookies all the time. This test is crazy."

Replies from urban minorities (more specifically COP students) to the Dove/S.A.T. will not be as great as those from white undergraduates. The tests are geared to the backgrounds and life experiences of Blacks and minorities; therefore, they score higher. Again, the use of numerous approaches must be employed to inform and discuss various topics students from different levels of understanding have concerning the many forms of racism that exist in daily life.

From this point on the teacher can get into some meaningful discussions on:

1. the validity of the Dove/S.A.T. in measuring intelligence
2. the invalidity in I.Q. tests because of students' backgrounds and the part of the country in which they have lived
3. racism perpetuated by tests

4. The Community as the Classroom

CUETEP stresses the importance of learning and living in the community. Introduction to Urban Education stresses the community as the classroom.

Traditionally, the school curriculum and the community have been separate entities. Educators now agree that successful inner city schools view the community as the classroom. Dr. James B. Conant, Former President of Harvard University writes:

> The nature of a community largely determines what goes on in a school. To attempt to separate school from community is to engage in unrealistic thinking. A school and its community are inseparable.[6]

Emphasis here is upon utilization of museums, local colleges, banks, auto shops, medical clinics, and other available community resource and resident as well as integrated teacher materials in the overall school program. Irwin and Russell make an excellent illustration: "Community-centered schools may be viewed as concentric circles with the class as the focal point of activity. The school as an instructional resource center occupies the surrounding area, and the community with its natural setting for learning lies beyond. Stimuli for learning can originate in any of the areas, however, the most meaningful questions are likely to arise as a result of children's

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[6]James B. Conant, Slums and Suburbs, p. 19.

direct experiences in the community."[7] Also, it is suggested that professionals from the school (teachers, principals, guidance counselors, etc.) become actively involved in community agencies and activities.

How then does the potential student teacher begin to bring the community into the classroom and take the classroom into the community?

The teacher must initially decide:

1. What is to be taught?
2. Why teach it?
3. How should it be taught?
4. Have I taught it?

Numbers 1 and 2 refer to objectives; number 3 refers to the methodology to be used and number 4 is concerned with an evaluation of the learning which actually took place. Then, the teacher and students should discuss why the community is important to the school and vice-versa. Out of such a discussion he should be able to discover some unforeseen interests and gain some previously unknown facts about the community in which he teaches. From there the teacher and student can start planning for a unit or a series of unit studies pertaining to the community. Notice

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[7]Martha Irwin and Wilma Russell, The Community is the Classroom, (Michigan: Pendell Co., 1971), p. 15.

a peculiar recommendation here is that the planning be a teacher-student effort. The teacher acts as facilitator or guide to students becoming self-directed therefore making use of the inquiry method.

For too long teachers have planned for students. Teachers should share the planning process with students, and at the same time incorporate curriculum innovations which are of interest to the students. Student involvement in planning encourages open and frank discussion of issues that seem important to them.

The goals are as follows:

Teacher's Goals

1. To facilitate an understanding of the effects of the natural and man made environment upon daily life.

2. To familiarize students with the needs and services of social agencies in the community and city.

3. To acquaint students with the many chances of a career or job in the community or city.

4. To give students an understanding of the importance of the number of immigrants in America and the positive factors about the enrichment of the history of our communities, cities, and nation brought through a cultural diversity .

5. To develop a concept of time in the minds of the students by presenting an historical overview of their own community.

6. To help students understand that urban and rural life are interdependent.

7. To provide the class with an understanding of how urbanization.

Student's Goals

1. To understand that the school and community are inseparable.

2. To better understand the function of social agencies in his neighborhood and city.

3. To better understand how immigration and migration have influenced his neighborhood and life in general.

4. To understand the constant change of the state of things in the neighborhood and the chances of personal contribution to those changes.

5. To better understand the natural and man made phenomena as they affect the present and future.

6. To better understand the historical origins of his community and city.

7. To understand the rapidly changing requirements for getting and maintaining a job.

In this age of protests, let's consider the sketch of a unit which follows as linking the community and the class. An hour rap on the Black Panther Party, the KKK, the Young Lords, and some other groups will indeed cause youngsters to express their feelings. These timely topics are most certainly relevant to Blacks and Puerto Ricans. The skeleton of a unit which follows will make the above assumptions more meaningful.

Skeleton of Unit on: Protest Movement

Objectives:

1. To familiarize students with the meaning of rebel, surface, and underlying causes

2. To familiarize students with the different forms of protestation

Materials: Description of the nature of protest movements, filmstrips or cartoons depicting surface and underlying causes, and a story of a riot

Activity:
1. To apply knowledge of different forms of protest and both violent and non-violent to a series of newspaper articles
2. To identify surface and underlying causes in a description of a football post-game riot or other current riots.

The skeleton unit has four valuable built in components: (1) the activity is people centered, (2) the inquiry approach to learning that is required will enable students to move from the general to the specific, (3) the activity solicits oral responses.

The greatest strength of the unit probably rests in component number 3-oral responses pro and con. Oral responses are important steps toward attitudinal changes. Objective four of the teacher's objectives, primarily deals with attitudinal changes toward races of people. However, a teacher should not be disappointed if all the curriculum materials he develops fail to bring about that change. This is only gained through the interaction among humans. The interaction cannot be limited to the classroom or school, but it must go into the community and beyond. The assumption is that once accurate information is learned, inter-group tensions will be reduced.

The protest movement or riot is an event which occurred in the community. Students will probably be more

informed of events leading up to the riot than the teacher. They will know the movement leaders and some might have participated themselves. Here the events and people are more relevant in the immediate lives of the students. Activities of the community are being used in the classroom for affective and cognitive development.

5. Instructional Methodology

A teacher of Introduction to Urban Education never can overemphasize the fact that no panacea exists for instructional methodology. Constantly, he should emphasize points like John Holt does in his book How Children Fail. Holt outlines many ways children do and do not learn. He contends that students do not learn because they are bored and afraid. He says that curriculum materials are not suited to the needs of students. Students know that the truth is often distorted. On the other hand, he holds that students learn best in mathematics by the manipulation of representative materials. Students of science learn through experimenting on those things which are of interest of them. He further contends that students are best motivated when they have access to a variety of books which interest them. Still, more research is needed on how children learn.

Instructional methodology and teaching strategies are infinite. Instruction can be defined as anything performed or used by the teacher and student directed toward learning specific oral and written skills, knowledge, and attitudes. The methods of instruction will vary depending upon whether the activity is a class project, small groups, or an individual thing. Some students should be instructed by role playing, rote, seminars, panels, individualized tutoring, lectures, programmed materials, experimentation, dramatization, audio-visual presentations, projects, and units.

In spite of the method used, the key entity is the teacher. An individual who has been exposed to a variety of methods relevant to the inner city child; a teacher who has himself experienced ghetto or inner city life; a teacher who is empathetic toward the atypical problems these emerging minds are confronting; a teacher who can implement this empathy in the face of bureaucratic odds--this is the key to the success of the inner city child in his search for knowledge. It is this type of individual that the Introduction to Urban Education course seeks to produce.

CHAPTER VI

THE FUTURE OF URBAN EDUCATION

The School of Education at the University of Massachusetts provides a variety of social, historical and philosophical approaches to fulfill the required course in the foundations of education. As an introductory course for students entering the Center for Urban Education Teacher Education Program, Introduction to Urban Education acts as one foundation alternative.

The topic of urban education mirrors the inequities and inequalities of American society. Most importantly, urban schools have failed the children they serve. Thus, the primary theme of the Introduction to Urban Education course is central for an understanding both of schools and society.

To repeat the words of Kenneth Clark, the problem of urban schools "is actually the inferior quality and performance in education for lower-status children, reflecting racist realities and expectations and the use of the educational system to perpetuate this reality." The student of urban education acquires a comprehensive view of the social forces which have shaped American institutions and

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Howe, Clark, et al., p. 51.

the way institutions have perpetuated inequalities despite philosophical commitments to the contrary.

This theme, embodied in the Introduction to Urban Education course, has profound educational implications of immediate importance for all teachers. In order to function effectively in the classroom a teacher needs not only a command of the knowledge and skills necessary for quality instruction, but a realistic attitude of positive expectations regarding the learning potential of urban children. Persons ill-equipped to face the harsh realities and problems consistent with urban education are handicapped and cannot be expected to provide successful teaching-learning experiences for minority and poor children. Past experiences with schools and with inadequate teacher preparation programs reveal that individual ignorance perpetuates racist, class-biased attitudes and myths that perpetuate failure in urban schools.

Thus, the aim of the Introduction to Urban Education course is to comprehensively educate prospective teachers so that they, in turn, may competently view the issues, problems and politics that comprise the scope of urban education.

The future of urban education contains few mysteries and a great many opportunities. The hopes, attitudes, and despairs that administrators, teachers, parents, and students

hold on urban schools rest upon a great number of issues. The Supreme Court's separate but equal schools decision of 1954 and the busing decision of 1971 are de-jure signs of the times. Publicity given to urban schools that excel has spurred other inner city communities to pattern themselves in the same mold and seek out additional economic support the federal government will provide for strategies to combat institutional racism in America. In addition, the impact of new teacher training programs such as Career Opportunities Programs (COP) and the Center for Urban Education Teacher Education Program (CUETEP) is being felt throughout the educational community.

The controversies surrounding the issues of segregation, integration and busing have created fear, misunderstanding and distrust among various interest groups in America and have disrupted the educational institutions of many communities. In 1954 a group of black attorneys and educators led by Thurgood Marshall, later to serve as a Supreme Court Justice himself, set out to win a court reversal of a half century of legal school segregation. The case was a difficult and lengthy one. The reference here is to the unanimous vote of the Supreme Court on May 17, 1954, in Brown vs. the Board of Education of Topeka et al. The Supreme Court agreed:

> . . . in the field of public education the doctrine of "separate but equal" has no place. Separate educational facilities are inherently unequal.

This ruling by the highest court in the land brought many criticisms and questions. Most notorious were the questions: What will the advantages of integrated schools be? What does it mean for whites and Blacks to sit in classrooms together? Noted supporters of the 1954 decision were prompt to answer. Among those first to answer was Dr. Kenneth Clark and others who helped argue the Brown vs. Topeka case before the Supreme Court. Clark explained the questions:

> To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone. The effect of this separation on their educational opportunities was well stated by a finding in the Kansas City case by a court which nevertheless felt compelled to rule against the Negro plaintiffs: Segregation of white and colored children in public schools has a detrimental effect upon the colored children. The impact is greater when it has the sanction of the law; for the policy of separating the races is usually interpreted as denoting the inferiority of the Negro group. A sense of inferiority affects the motivation of a child to learn. Segregation with the sanction of the law, therefore, has a tendency to retard the educational and mental development of Negro children and to deprive them of some of the benefits they would receive in a racially integrated school system.[8]

The strength of the quote does not rest in the eloquent flow of legal and professional jargon, but in the fact that the

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[8]Brown vs. Board of Education, 347 U.S. 483, (1954).

statement is "an understandable statement of the inevitable anguish of rejected and stigmatized human beings." [9] Hence, the 1954 ruling launched the popular school desegregation movement.

A few school systems made all-out efforts to obey the court order to desegregate. Others were very slow; still there were those who persistently continued to evade the crucial issues pretending to obey and meet federal guidelines only for federal subsidy, not for integration purposes. And there were those who made no moves towards devising effective methods for breaking up the unconstitutional patterns of public school segregation. As late as December 5, 1971, the Office of Health, Education, and Welfare refused to continue federal support to the Boston City School system because of segregated schools. An eighteen month federal study of the Boston city schools reflected an increase in segregated public schools since the 1954 decision. After state commissioner Neil Sullivan became aware of the investigation, he commented: "That law has been ignored by the Boston School Committee since it was enacted." [10]

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[9] Kenneth Clark, Dark Ghetto (New York: Harper and Row, 1965, p. 77.

[10] New York Times, December 5, 1971, p. 61N.

Seventeen years after the 1954 Busing decision, the high Court was called upon to rule on its first Busing issue. The Swann vs. Charlotte-Mecklenburg Board of Education decision was announced on April 20, 1971. Delivering the opinion of the court was Chief Justice Warren E. Burger. Again, the vote of the court was unanimous in stating that busing was a perfectly legitimate device to employ in the process of desegregation. Busing became the thing.

The first few years of busing and desegregation were hectic and often chaotic. Some thought it was useless, others saw hope, some merely looked upon busing as another maybe helpful but pacifying agent to the betterment of public school education. Similarly, many racial incidents recurred in the schools, student morale was low, teachers were disillusioned and parents were disenchanted. On the other hand, racial balance generated much greater concern and participation by parents and community groups in the schools. The collective participation launched various programs directed toward individualizing instruction. Such programs included open classrooms, schools without walls, major human relations programs, and some alternative schools. The problems of integration can be overcome and the education of poor and minority children can be equalized only if individuals possess a working knowledge of the basic forces

causing inequities within American institutions.

Another critical problem facing urban education was the financial crisis maintained by an unequal distribution of funds. Records of cities like New York, Chicago, Los Angeles, and Boston showed less expenditure per pupil in the central city than outside the central city. The continuous migration of southern Blacks, Puerto Ricans, and others to urban metropolitan American left our nation's largest inner-city schools with the responsibility of accommodating the majority of public elementary and secondary students.

The financial crisis could be looked at from another perspective: What amount of funding for public education came from local, state, private, and federal funds?

Across the country, the largest percent of elementary and secondary education funds came from local taxes. State support was next, and federal aid last.

The actions of the source most able to help in the financial dilemma, the federal government, looked puzzling when analyzing priorities in federal spending. The American government had the financial resources but they had misplaced priorities. An expensive war in Vietnam was named as a priority to the War on Poverty in the United States. A comparison of the equated costs reveals the following facts. A May, 1970 report by the American

Orthopsychiatric Association told a good part of the story:

1) Two billion dollars for a year's "War on Poverty" = one month's cost of the war in Vietnam.
2) One year's expenditure for food stamp and school lunch programs = the cost of one week of war.
3) All our housing programs, including Model Cities, last year = the cost of about one month of war.
4) The total cost of all federal educational programs last year = the cost of about one month of war.
5) The total cost of all federal government programs last year = the cost of 10 weeks' fighting in Vietnam.
6) One month's tax dollar from New York City, now spent in Vietnam, would build new housing for 12,000 families.
7) One month's tax money from New York City now ending up in Vietnam would run a high school for a whole year.[11]

The proper expenditure of federal funds would mean that Model Cities, health agencies, employment, child care centers, and retraining programs would be able to increase and upgrade their services. The leadership of new housing programs, Model Cities, and educational programs, however, must be different from that of the past.

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[11] "Participation in a Campaign on Publicizing the Effects of a War Economy on Human Services," a memorandum, The American Orthopsychiatric Association (New York, May 14, 1970).

> Because the problem is omnipresent, we have trouble looking beyond black and white . . . Black and white conflict is a by-product of a more basic problem: the failure of this society to develop a social system that enables all people to meet their basic human needs at a reasonable level. Until this is done, we will not be able to move beyond black and white.[12]

Leaders must forget personal gains and focus their thought on ideas which will help bridge the gap between black and white. New programs that become change agents, therefore, create a sense of unity among the races. The new programs specifically must be aimed at alleviating some of the fears, anxieties, and misunderstandings that Blacks, whites, Puerto Ricans, Indians, and other ethnic groups hold toward one another. Programs must be aimed at the use of the community as a classroom incorporating the lives of a multi-ethnic society into the school curricula, the use of a multiplicity of methods, approaches, and learning experiences to develop human awareness and understanding. Hopefully, all people will begin to understand that they belong, that they are valued, and that they have something to contribute.

Teachers, administrators, parents, and students will begin to look at urban schools from a different perspective. They will then be able to realize that hope does exist in

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[12]James P. Comer, Beyond Black and White, pp. 221-222.

a situation which seems hopeless.

Regardless of the controversy sparked by the 1954 Supreme Court decision, busing, and all of the pressures and shortcomings that are characteristic of urban schools, there are successful innovative schools functioning in our nation's most notorious poverty-stricken areas.[13] The administrators and teachers in these schools merit recognition. The commendation and praise of the educational accomplishments of the proficiency in some school systems can serve as a catalytic agent in their continuing to provide quality education. Lack of applause could mean a feeling of hopelessness which will permeate situations where hope does exist. Special acknowledgement will be given to some inner city schools across the country which have been observed and named "good schools." The list is by no means complete.

One such school is the John H. Finley School (P.S. 129) located in West Harlem, New York.[14] The student population is about 1,100 comprised of 89 percent Black, 10 percent Puerto Rican, and 1 percent Other. Dr. Martha Froelich

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[13] Carolyn C. Peelle, Where Children Learn: Breaking the Myth of Failure in Urban Education, Unpublished doctoral dissertation, School of Education, University of Massachusetts, March, 1972.

[14] The author cites the John H. Finley School also because of personal affiliations with the school as a graduate student in the School of Education at City College of New York and as a former student of Dr. Martha Froelich who lectures at CCNY. Several Introduction to Urban Education classes participated in field trips to this school and the students were part of In-service workshops directed by Dr. Froelich. The Finley School is an experimental school for CCNY and is located on the college campus in West Harlem.

is principal. P.S. 192 is also located in West Harlem, 30 per cent Black, 10 per cent other, and 60 per cent Spanish speaking. Mr. Matthew Schwartz is principal. P.S. 146 in East Harlem is 45 per cent Black and 50 per cent Puerto Rican. Mr. Seymour Gang is principal.[15]

The key to the success of these schools lies in superior leadership and because teachers believe their students can learn. The principals hold themselves and their teachers accountable should students fail.

Charles E. Silberman notes some interesting points concerning the success of the schools' operations that make a difference: (1) the agenda for parent meetings and workshops held at night for working parents and during the day for others, (2) the method used to launch reading instruction, (3) student-principal, student-teacher, principal-teacher, parent-teacher, and principal-parent relationships, (4) the relevancy of Puerto Rican Discovery Day to the overall school program, (5) the relevancy of classroom displays to the lives of students and life in East and West Harlem, and (6) the room used in the Finley School for the Negro History Museum. These items reflect a concern in building communications and human understanding among administrators, teachers, parents, and students. Students are enthusiastic

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[15]See Silberman, Crisis in the Classroom, pp.103-106.

about attending school. Principals gain helpful knowledge from parents. Parents feel free to visit the school. All help create success and hope factors for urban residents.

Other schools worth recognition are the Dale Avenue School, a renovated factory in Paterson, New Jersey, and the Coolidge-Taylor School, a modern completely air-conditioned facility operating on the open classroom concept, in Louisville, Kentucky.

The success of these schools could be due to the unique interest and educational administration of principals, teachers, parents, and students in education, or ordinary curriculum and instructional methodologies being utilized in extraordinary ways or it could be due to full, varied, rich, and happy school experiences or any other educational innovation.[16] But most important--the schools keep the hope factor visible in inner city education and provide successful learning experiences for all those involved in educational process.

The Center for Urban Education Teacher Education Program (CUETEP) views itself as a planning, research, and training center focusing on education in urban areas. Its racially integrated staff of faculty, graduate and

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[16]Ashton W. Higgins, Educational Administration and Programming Bedford-Stuyvesant, Brooklyn, New York, Unpublished doctoral dissertation, School of Education, University of Massachusetts, August, 1972.

undergraduate students draws upon expertise from widely varying fields of action and inquiry: teaching, administration, federal and community agencies, business, politics, and academic disciplines.[17]

Rather than prescribing a panacea for the problems of urban education, CUETEP provides its students, through the Introduction to Urban Education course, with an operational base from which the social, economic and political forces affecting inner city education can be viewed. The success of the course is measured in the awareness each individual gains as having participated in the program--the academic awareness of the issues related to urban education and the emotional awareness of the attitudes affecting the teaching-learning process of inner city youngsters. A firm foundation makes the difference between success and failure. The end result lies in the success and hope each graduate of the Center for Urban Education Teacher Preparation Program brings to an urban school and an urban child.

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[17]See Barbara J. Love, Strategies for Combatting Racism Through Teacher Training: A Documentation of the Development of a Course in Survival Strategies, Unpublished doctoral dissertation, School of Education, University of Massachusetts, April, 1972.

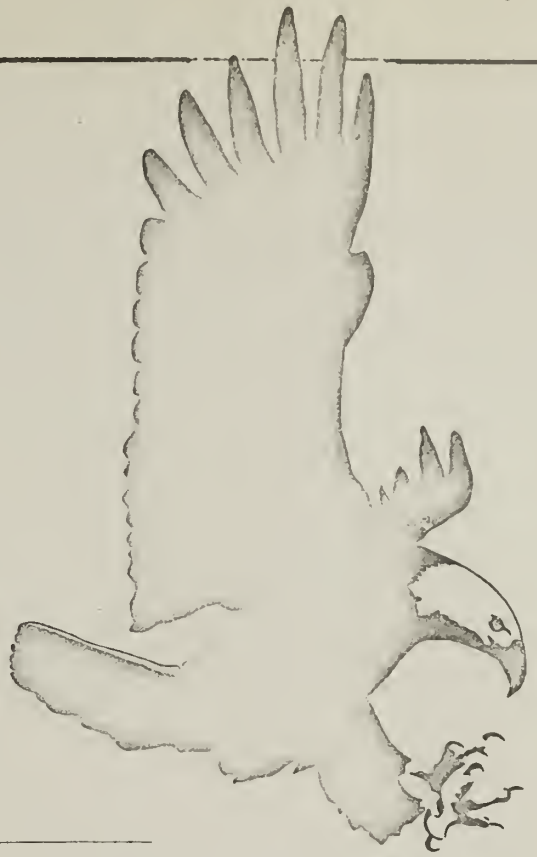
A Final Word

The future of urban education cannot be looked upon as hopeless. Two-thirds of the nation's population continues to live in metropolitan urban America. Furthermore, the future of our great society rests heavily upon the human development of the young minds who live there. If educators fail to take the necessary steps in that thousand-mile journey--who will?

APPENDIX

APPENDIX A

CENTER FOR URBAN EDUCATION



SCHOOL OF EDUCATION
UNIVERSITY OF MASSACHUSETTS
AT AMHERST

The Center for Urban Education (CUE) at the School of Education, University of Massachusetts, Amherst, is a planning, research, and training center focusing on education in urban areas. Its racially integrated staff of faculty, graduate, and undergraduate students draws upon expertise from widely varying fields of action and inquiry: teaching, administration, federal and community agencies, business, politics, and academic disciplines.

The primary goal of the Center is to implement programs for real change in urban education--in public schools, in urban communities, and in institutions of higher education. The Center's off-campus programs provide crucial input for the academic courses and degree programs. Multi-urban involvements and a broad geographical commitment create a rich theater for researching urban educational problems and testing generalizable solutions. University resources for innovative strategies and evaluation techniques, in turn, strengthen off-campus programs.

CUE COMMITMENTS

COMBATTING RACISM

--recognizing the role of racism in creating and perpetuating unequal educational opportunity and results for poor and minority Americans.

MULTI-URBAN THRUST

--nation-wide involvement in large and small cities for developing generalizable and reliable change strategies.

URBAN COMMUNITY DEVELOPMENT

--understanding the total urban environment and rejecting panaceas or token solutions in favor of the working process of involving all groups in the urban environment.

TEAM APPROACH TO PROBLEM-SOLVING

--belief in the need for a new professionalism in education built through team cooperation, career lattices with differentiated responsibilities, and mutual growth through problem-solving.

STRATEGIES FOR CHANGE

ALTERNATIVE CHANGE LEVERS

--developing and implementing a laundry list of change strategies such as: differentiated staffing and modular scheduling; career lattices for paraprofessionals; open classrooms; mini-schools; schools without walls; metropolitan educational parks; curriculum development in new areas such as affective education.

NEW DESIGN FOR HIGHER EDUCATION

--reality-based research evolving from experience in on-going programs and in developing new programs; commitment to Center programs to develop responsible action and self-initiated learning.

THE HOPE FACTOR

--within the urban environment and large-scale strategies for change, the hope for each individual that his actions count and his goals are attainable.

PROGRAMS

URBAN TEACHER EDUCATION PROGRAM

--a comprehensive program focusing on preparing teachers for urban schools for elementary education majors and those seeking certification for secondary education.
--aimed towards developing teachers with staying power in urban schools.
--focus for the program is an urban internship combining teaching and living in an inner city community.
--on-site internships for 50 undergraduate students in a choice of six different cities.
--pre-internship courses and orientation, on-site methods and supervision, plus follow-up courses and evaluation.

--William Greene and Barbara Love, Co-Directors

CAREER OPPORTUNITIES PROGRAMS (COP)

--federally-funded programs for on-site training of community paraprofessionals in a career lattice; university-level courses leading toward full certification and a B.A. in education.

Brooklyn COP

--200 teachers in training on site
--Cabinet: Byrd L. Jones, Cleo Abraham, William Greene Wilma Brady, Ashton Higgins-- On-Site Directors

Springfield COP

--49 teachers in training on site
--Alton King, Program Director
--Dennis Tyler, Coordinator

Worcester COP

--61 teachers in training on site
--George Melican, Program Director
--Richard Fox, Coordinator

PUBLICATIONS

--a student newsletter
--faculty and staff research published in The Career Opportunities Research Memorandum Series
--an introductory text in urban education: Urban Education: The Hope Factor (Philadelphia: W.B. Saunders Company, 1972).

--Carolyn Peelle, Coordinator

FACULTY AND STAFF

Byrd L. Jones, Director
Cleo Abraham, Associate Director
William Greene
Ashton Higgins
Barbara Love
Kenneth Washington

Wilma Brady
Richard Fox
Carolyn Peelle
Dennis Tyler

ASSOCIATED FACULTY

Atron A. Gentry, Assistant Dean of Special Programs
Reginald Damerell, Associate Professor, Media Center
John P. Delaney, Associate Director, Monson Hospital
Richard Schaye, Lecturer, Reading Program
Portia Elliott, Lecturer, Math Education
Chris Dede, Lecturer, Future Studies Program

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plus a core staff of undergraduates, masters, and doctoral candidates working on campus and on site in urban programs.

DEGREE PROGRAMS

--An undergraduate urban teacher education program
1972-73 enrollment: 150

--M.Ed. program with a focus on urban education
1972-73 enrollment: 20

--Ed.D. in urban education
1972-73 enrollment: 50

For further information write:

Center for Urban Education
School of Education
University of Massachusetts
Amherst, Massachusetts 01002

or call (413) 545-1560

APPENDIX B

Description of the Introduction to Urban Education Course as it appeared in the COURSE DESCRIPTION GUIDE: PUBLISHED BY THE ACADEMIC AFFAIRS COMMITTEE, University of Massachusetts, Amherst, Spring, 1973.

URBAN EDUCATION
Modular Credit - 300 Undergraduates
INTRODUCTION TO URBAN EDUCATION, Byrd L. Jones/Staff

Office 209, Phone 5-1582

Organization: Discussion

Aim: This course serves both as the entry level course for all urban education majors and as an introductory course for any students interested in this field. It explores the major social and political issues in urban education, with special emphasis on the impact of racism on urban school failure; and it specifically relates these issue to learning and teaching in urban schools.

Readings: Knowles and Prewitt, Institutional Racism in America; Gentry, Jones, et al., Urban Education: The Hope Factor; Morgan, Affective Education for Cognitive Development.

Requirements: Portfolio

Wed. 7:45 - 10:15, or TTH. 1:00 - 2:15, or Tues. 7:45 - 10:15, or Thurs. 7:45 - 10:15, or by arrangement for Urban Education majors only.

APPENDIX C

INTRODUCTION TO URBAN EDUCATION

FALL SESSION 1972

Education 257, Introduction to Urban Education

Introduction to Urban Education is a course designed to give undergraduates a broad introduction to the politics, economics, sociology, and human relations of urban schools. Hopefully, students will gain insights into some of the problems and exposure to some solutions, and will grow in their awareness of the dilemmas of poverty, powerlessness, and racial strife in contemporary cities. While the focus will be on current problems and promising solutions, the historical causes of such problems will also be explored. Finally, the course seeks to facilitate growth and self-awareness for each person as he looks at urban education and its relation to him.

Reading Assignments

1. Institutional Racism in America, Knowles and Prewitt
2. Urban Education: The Hope Factor, Gentry, Jones et al
3. Affective Education for Cognitive Development, Harry Morgan

Optional Books

From the Introduction to Urban Education Bibliography and other suggestions

Course Format

I. Introduction
II. Student initiated projects
III. Discussion series

I. Introduction

A. What is racism. Institutional, individual, overt and covert?

B. Why is white racism the target area?

C. What are examples of institutional racism in economics, health, housing, media and government?

D. What have been your (the students' and teachers') experiences with racism?

E. How do you (students and teachers) respond to the examples of institutional racism?

F. What are some examples of institutional racism and individual racism in education?

G. What is self-image?

H. How do schools affect the formation of both children's and adults' self-images?

I. What have been your (students' and teachers') experiences in school vis-a-vis self-image?

J. How does racism in urban schools affect the self-image of children?

K. How and where are the evidences of "the hope factor" functioning?

II. Student Initiated Projects

A. Group and/or panel discussions
B. Debates, role playing
C. Research papers
D. Other suggestions

III. Discussion Series

A. What is the self-fulfilling prophesy?

B. What are some tactics to deal with racism in urban schools?

C. What are some tactics to deal with racism in an all white school and community?

D. What are some of the realities of the urban classroom?

E. What is urban culture and the hidden curriculum?

F. Why is testing, tracking, and ability grouping detrimental to the learning potential of inner city students?

G. What has been wrong with the curriculum of urban schools?

H. What are some helpful hints about teaching inner-city youngsters the basic tools: reading, writing and math?

I. How can the curriculum be developed? Role of the teacher, role of the parent, role of the student?

J. How can the student learn to deal with the "self"? Who am I? What goals do I have? How can I achieve my goals?

K. What are the names of some alternative programs, models in urban education?

The Portfolio (a requirement of all students)

The portfolio can consist of personal reactions or critiques of current newspaper clippings focusing on urban schools; evaluation of films and class presentations; reactions to part and/or parts of assigned and other texts; papers returned by the instructors, and other relevant materials.

APPENDIX D

Table 1

INTRODUCTION TO URBAN EDUCATION - Fall, 1970

Drs. Atron A. Gentry and Byrd L. Jones

SECTION	INSTRUCTOR	SITE OF INSTRUCTION	ENROLLMENT
1	V. Waller	Brooklyn COP Brooklyn, New York	38
2	R. Reddick	Brooklyn COP Brooklyn, New York	36
3	L. Jones	Brooklyn COP Brooklyn, New York	41
4	A. David	Brooklyn COP Brooklyn, New York	32
5	M. Waller	Brooklyn COP Brooklyn, New York	38
6	R. Smith		35
7	B. Love/D. Wilkinson	Worcester COP Worcester, Mass.	44
		TOTAL	201

Table 2

INTRODUCTION TO URBAN EDUCATION - Fall, 1970

Drs. Atron A. Gentry and Byrd L. Jones

Faculty Advisors

SECTION	INSTRUCTORS	SITE OF INSTRUCTION	ENROLLMENT
1	B. Love/ R. Simmons	On-Campus	23
2	C. Peele/ A. Higgins	On-Campus	22
3	B. Dixon/ H. Pierce	On-Campus	26
4	L. Montgomery/ B. Woodson	On-Campus	29
5	B. Gentry	On-Campus	25
		TOTAL	125

Table 3

INTRODUCTION TO URBAN EDUCATION - Spring, 1971

Drs. Atron A. Gentry and Byrd L. Jones

Faculty Advisors

SECTIONS	INSTRUCTORS	SITE OF INSTRUCTION	ENROLLMENT
1	Billy Dixon	On-Campus	33
2	Bobby F. Gentry	On-Campus	26
3	Billy Dixon	On-Campus	24
4	Barbara Love	On-Campus	29
		TOTAL	112

Table 4

INTRODUCTION TO URBAN EDUCATION CLASSES - Fall, 1971

Drs. Atron A. Gentry and Byrd L. Jones

Faculty Advisors

SECTION	INSTRUCTORS	SITE OF INSTRUCTION	ENROLLMENT
1	Norma Smith/Yvonne Woodard	On-Campus	23
2	Andrea Soligan/Sharon Chambers	On-Campus	27
3	Dennis Tyler/Ted Dempsey	On-Campus	21
4	Walter Dean/Richard Shaye Pat Proctor	On-Campus	30
5	Reginald Jamerson/Larry Kubota Laird Warner	On-Campus	33
6	Same as Section 4		17
7	Billy Dixon/Richard Fox William Hynes	Worcester COP	34
		TOTAL	185

Table 5

INTRODUCTION TO URBAN EDUCATION - Summer, 1971

Dr. Byrd L. Jones

Faculty Advisor

SECTION	INSTRUCTORS	SITE OF INSTRUCTION	ENROLLMENT
1	Bobby F. Gentry	On-Campus	21
2	Billy R. Dixon	Springfield COP Springfield, Massachusetts	37
		TOTAL	58

Table 6

INTRODUCTION TO URBAN EDUCATION CLASSES - Spring, 1972

Dr. Byrd L. Jones

Faculty Advisor

SECTION	INSTRUCTORS	ENROLLMENT
Ed. 313, Section 1	H. Cameron/B. Levine	35
Ed. 313, Section 2	M. Peel/C. Johnson	32
Ed. 313, Section 3	P. Elliot/M. Morant	31
Ed. 313, Section 4	S. Chambers/W. Mersereau	27
Ed. 313, Section 5	D. Meek/M. Varin	24
Ed. 313, Section 6	E. Wagner/G. Musgrove	27
	TOTAL	176

Table 7

INTRODUCTION TO URBAN EDUCATION CLASSES - Summer, 1972

Dr. Byrd L. Jones

Faculty Advisor

SECTION	INSTRUCTORS	SITE OF INSTRUCTION	ENROLLMENT
1	Dr. Barbara J. Love	On-Campus	24

Table 8

INSTRUCTORS TO URBAN EDUCATION CLASSES - Fall, 1972

Dr. Byrd L. Jones

Faculty Advisor

SECTION	INSTRUCTORS	SITE OF INSTRUCTION	ENROLLMENT
1220	Tom Sharkey/Al Jordan	On-Campus	28
1230	Rita Norton/R.M. Maxwell	On-Campus	27
1240	Ben Mathis/Jim Caniff	On-Campus	20
1245	Phyllis Gudger/Peter Wilner	On-Campus	15
1250	Dr. Ashton W. Higgins	Brooklyn COP Brooklyn, New York	33
		TOTAL	123

APPENDIX E

January 4, 1973

Anecdotes from Introduction to Urban Education Journals compiled by Billy R. Dixon while supervising interns in CUETEP, coordinating all Introduction to Urban Education sections during the 1970-1971, 1971-1972, and Fall Semester 1972, as a teaching fellow during the summer of 1970 and from 1970-1972, and coordinating Practicum and Introduction to Urban Education for CUE, personal visits to classrooms to examine students and other Introduction to Urban Education instructors, teaching the course on-site in Springfield and Worcester, Massachusetts, on-campus and in Brooklyn, New York.

1. If a little poor white child lives in a ghetto and a little poor Black child lives in the ghetto, don't they have equal chances of getting ahead in life? Initially both were poor.
2. My father teaches in the ghetto and I have often driven through the neighborhood with him and cannot seem to see why you feel that everyone is so impoverished. I see so many groups of men and women on the corners drinking beer and having so much fun!
3. What is it that Blacks want from white people?
4. Is it true that Blacks do a great deal of lying and stealing among themselves?
5. Why is the illegitimacy rate so high among Black women? Don't they know about abortions or contraceptives?

6. Why do so many Blacks rely so heavily upon welfare?
7. A young girl who had recently returned from student teaching . . . Some of my children smelled. Aren't they taught about personal hygiene at home? . . . Why do they play so rough?
8. Wasn't it wrong for Blacks to have done all of the burning in Watts, New York, and other cities?
9. How is busing going to produce integration?

Introduction to Urban Education Journal

The following excerpts were taken from the Introduction to Urban Education Journal compiled by Tom Sharkey and Al Jordan who taught a section of the course during the fall semester. The journal compiled by Jim Canniff and Ben Mathis was of help also:

PURPOSE

The purpose of this journal is to provide the reader with some of the practical approaches attempted in the teaching of the course, Introduction to Urban Education. It is by no means intended to be a manual for the teaching of the course, nor is it presented as the only method in approaching the teaching of the course. Simply, what follows is a week by week account of the kinds of learning experiences which took place in one particular setting. In addition, the writers (co-teachers) make personal comments and articulate areas for improvement. Student comments, questions, and criticisms provide an essential ingredient to the journal. The writers also provide the results of an evaluation of the course by the class members.

September 12, 1972

Tonight, we primarily organized the class and attempted to set the atmosphere for the semester. We asked everyone to introduce themselves, explain their interests, and indicate the reasons for their taking the course.

The group is amazingly diverse. A suprisingly few students are in the Center for Urban Ed. - 4 or 5 out of 20! One person is in engineering, another in zoology, another in marketing etc.

When asked, most indicated an interest in understanding more fully some of the issues of urban living and of urban education. Only 2 people expressed primary concern for 3 credits. I sense that there is a little conning there but on the whole, I felt the sincerity of their statements.

We then passed out the course outline and explained the course requirements. At this time we asked them about their expectations: Was what we were presenting meeting their needs? Could they offer any other issues for examination?

Most of the students verbalized assent and agreement with the objectives that we outlined. The rest nodded or said nothing.

It looks good. I think that we have established a rapport that will allow us to be ourselves and to level with each other.

We ended the class passing out the "Definitions of Racism"* and asked everyone to read the 4 pages to familiarize themselves with some of the terms that we will be using this semester.

"Day one, I wonder what the students are like."

Aim: To discuss the course and the requirements
To make introductions and gain some insight in terms of all those present

Methods: The co-teachers introduced themselves, giving such information as their family backgrounds and previous experiences. Each member of the class introduced themselves. Students were asked to indicate the city or town from which they came, and

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TUESDAY - SEPTEMBER 12, 1972 (Cont'd)

their specific reasons for taking the course.

Comments: During the introductions, the co-teachers became keenly aware of the fact that the group was widely diversified. This was good. The challenge was set. For example:
Dave R. Vietnam vet, Sociology major, attended private school and "punched out of college," was later drafted. Now a senior at the university. Dave took the course because he had previously taken a course from the School of Education. He said that "it was pretty damn good."
Daryl D. Senior, Bio Major - "needed easy credits" (He later dropped the course)
Florine M. Transfer student, Boston, Mass. - "wants to return to Boston and work with black people."
Nick O. "Didn't know anything about the inner-city, and signed up for the course."
Chris C. "Had a bad experiences working with blacks in Boston, and wants to find out why."

Clearly, the challenge is to shape the course in such a way as to maximize student input. Somehow we must deal with the diversity of the group, while maintaining a focus on the concrete areas to be covered in the course outline.

Materials: All of the materials passed out during the session are included.

Comments: The co-teachers stated the objectives and requirements of the course, making sure to constantly reinforce the importance of such an experience as Introduction to Urban Education. For example, "all of you will, sometime in your life (if not already) come to grips with some form of racism." Or, "if you plan on teaching, you will in all probability have to deal with urban education or of the problems relating to it." In addition, the co-teachers stated the texts to be used. (See Course Outline) The requirements were as follows:

Portfolio- Newspaper clippings and/or magazine clippings
Critique at least two
The material should be related to urban education. However, it may relate to the particular interest of the student. For example, an art major may want to explore materials relating to art programs for inner city youngsters.

Reaction Papers - A reaction paper is a paper (of no specific length) by which a student articulates his or her concerns about a particular issue, television report, news item, etc. The paper may take whatever form

TUESDAY - SEPTEMBER 12, 1972 (Cont'd)

that the student sees as the best for stating his or her position. There should be a minimum of five reaction papers. Students should indicate on at least two of the papers which he/she wishes to discuss or defend.

Projects: May be done individually or in groups

More Comments: At this juncture some feedback was needed from the class. The co-teachers had done a lot of talking. Several questions were asked to the class:

1. What is your reaction to the course outline?
2. What would you add or subtract and why?
3. What is your reaction to the assignments?
4. How do you feel about the areas to be covered?

All in all, the first session went well. The class seemed to be relaxed enough to honestly express themselves. Several students lingered after class to rap and to add some comments to matters previously discussed. Several students expressed an interest in forming a group for the presentation of projects.

SEPTEMBER 26, 1972

We lost 2 students tonight - one was a graduate student who would up here by mistake and the other was a very quiet girl who I think, wanted out of any class that emphasized total class participation. We contacted a few students who were on our original roster but who had not yet appeared. They had all pre-registered for the course in the spring but had changed their minds since that time.

On the plus side, we gained 2 students whose friend or roommate had told them that the course looked good.

Our objectives for this class were to receive from each student a dimensionalized study of institutional racism as it appears in a particular institution. We then intended at the completion of the reports to elicit feedback in order to: 1. draw reactions to what had been presented in class; and 2. draw feelings and attitudes concerning the format of the classes.

SEPTEMBER 26, 1972 (Cont'd)

The work that the students performed was exceptional. We were impressed with the research that most groups accumulated. Five areas were presented - Religion Media, Athletics, the Military, and Housing. We did not have enough time to get to the Judiciary, Health, Labor and Education. Those topics will be covered next class.

We had decided to do a project ourselves in order to: 1. share the experience of drawing up posters; and 2. to cover two additional areas not touched by the students.

Al chose Media and Tom Religion. We thought it best to go first in order that the student might feel more at ease later as they defended their ststements.

The discussion on Religion drew some interest. The beliefs of the "white man's burden" and the Jews as the crucifiers of Christ were of special interest. Al's Media presentation ccvered newspapers, television and radio. His discussion ended with the consensus that the media, in shaping their policies and practices, see only one color - green.

Two students, who had taken the course only for 3 easy credits, then completely surprised us with an excellent development of racism in Athletics. Class participation here was the best of the evening. The Olympics were discussed - Wayne Collette's and Vince Matthews' behavior and the reaction of people to the behavior. Some members of the class saw only the impropriety of their actions while others referred to the lack of any uproar when Wottle didn't take his hat off and the 4 swimmers talked during the playing of the national anthem. The difference between nationalism and racism also became apparent.

Two vets then gave a very articulate and in-depth presentation of racism in the military. Individual racism (the southern white colonel) and institutional (the stockade 75% black) were mentioned. These vets are sharp people. They have lived a number of things that the average student has not yet even seen. They keep everyone very honest.

A brief discussion on Housing followed - housing patterns in the suburbs, mortgages, zoning, and the movement of jobs to the suburbs.

The method of having the students come to understand the concept by discovering it themselves appears worthwhile. The quality of their work and their personal participation in teaching and learning the concept from each other are positive indications to me that we should lecture less and involve them more in the teaching that takes place.

SEPTEMBER 26, 1972(Cont'd)

We ended by handing out the "Institutional Racism Fact Sheet".* It may have been better to have had it before they started the projects but now, it may prove that what is on those sheets will be more interesting to everyone as they compare their research with what someone else has compiled. We also asked them to complete the book Institutional Racism in America.

SOME RAMBLINGS ABOUT THE COURSE TO DATE:

1. Allow students to find their own comfort zones in dealing with racism. For example, the black students had immediate gut reactions, complete with personal anecdotes. Most of the white students were a bit apprehensive about putting out their feelings. The white students were keenly aware of the fact that they were subject to criticism.

2. The co-teacher should be prepared to lend support to and encourage discussion. They should also be keenly aware of the feelings of class members. Consciousness raising is a slow process and tact is usually better than brow-beating.

3. Allow everyone to make a contribution, and stay clear of value judgements.

4. The co-teachers as catalysts, or in some cases devil's advocates is helpful.

5. Some students say more after than during class.

DECEMBER 12, 1972

Tonight was a mindblower! A total of 9 projects were presented and we stayed from 7 until 10:30. Most of the students were willing and able to stay the extra hour. But a great number of comments that indicated misconceptions, misunderstandings, or subtle racism were floating around and we had little opportunity to work effectively with them.

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After class, while staying behind to talk with people, we realized that the girl who had criticized another girl on October 17th was getting the first degree from the girl who had been criticized.

The issue was class domination, but what emerged from the confrontation was a very difficult and frustrating conversation about the one girl (who had done the criticizing) and her relationships with Black people in the past and now. She was extremely defensive and unreachable. She has all of the liberal cliches but is having a very difficult time of it when she meets Black people. She could not understand why doors were slammed in her face in Roxbury when she went around asking people to participate in the hot free lunch school program. But tonight was not the night to deal with her concerns. She did not hear a thing we were saying.

This is the most obvious of any conflicts that have occurred between the Black and the White students in the class. No doubt there are hidden conflicts, but we have found most of the students open to listening to each other.

APPENDIX F

Dove/S.A.T.

These tests might be useful in evaluating your verbal aptitude. The verbal aptitude tested is not slanted toward middle-class experience but to non-white lower-white experiences.

People from a non-white, lower class background are required to do well on aptitude tests keyed to white, middle class culture before they are allowed to perform in that culture. As a member of the white middle-class, how would you do on an intelligence test appropriate for the lower class black culture?

If your score is less than 50% on the test, you are virtually failing, and might therefore conclude that you have a low IQ. As white middle-class educators put it, you are "culturally deprived."

1. "T-Bone Walker" got famous for playing what?
   (a) trombone (b) piano (c) T-flute (d) guitar (e) "Hambone

2. A "Gas Head" is a person who had a
   (a) fast moving car (b) Strand of "lace" (c) process
   (d) habit of stealing cars (e) long jail record for arson

3. If a man is called "Blood" then he is a
   (a) fighter (b) Mexican-American (c) Negro
   (d) Hungry hemophile (e) Indian

4. If you throw the dice and "7" is showing on the top, what is facing down?
   (a) seven (b) snake-eyes (c) boxcar (d) Little Jesus
   (e) eleven

5. Cheap chitterlings (not the kind you purchase at a frozen-food counter) will taste rubbery unless they are cooked long enough. How soon can you quit cooking them to eat and enjoy them?
   (a) 15 minutes (b) 2 hours (c) 24 hours (d) 1 week
   (on a low flame) (e) 1 hour

6. Do the Beatles have soul? (a) yes (b) no (c) gee whiz (maybe)

7. A handkerchief head is (a) a cool cat (b) a porter (c) an Uncle Tom (d) a hood (e) a preacher

8. "Jet" is (a) An East Oakland Motorcycle Club (b) one of the gangs in "West Side Story" (c) a news and gossip magazine (d) a way of life for the very rich

9. And Jesus said, "Walk together children..." (a) Don't you get weary. There is a great camp meeting. (b) For we shall overcome (c) for the family that walks together talks together (d) By your patience you will win your soul (Luke 21:19) (e) find the things that are above, not the things that are on earth (Cor. 3:13)

10. Bo Diddley is a (a) camp for children (b) cheap wine (c) singer (d) new dance (e) Mojo call

11. The Big Apple is (a) a hat (b) some wine (c) New York (d) a Ballroom (e) soul dinner

12. G.P. stands for (a) Georgia Peach (b) Grand Pa (c) Grand Prix (d) general principle (e) Gregory Parker

13. "Black World" is (a) a play (b) a magazine (c) a Black Nation (d) a poem (e) the ghetto

14. "Magnificent" is (a) dynamite (b) cool (c) A Black Beauty Contest (d) oil hair conditioner (e) African clothing store

15. If a brother has a short he has (a) a drink (b) a car (c) no lights (d) stolen clothes (e) whore

16. When a brother is gonna get his rod he is gonna get (a) gun (b) his woman (c) his knife (d) his dope (e) his razor

17. Who says "niggers are scared of Revolution." (a) George Wallace (b) The Last Poets (c) Lester Maddox (d) KKK (e) Huey Newton

18. I ain't got no dust meaning I have no (a) money (b) women (c) clothes (d) drugs (e) wine

19. Another name for El-Hajj Malik El-Shabazz is (a) Leroi Jones (b) Malcolm X (c) H. Rap Brown (d) Stokeley Carmichael (e) Bill Cosby (f)none of these

20. Who are the "Younglords?" (a) a black singing group (b) an oriental militant group (c) a bar (d) a Spanish Revolutionary group (e) a Black bourgeois

21. The brother has a box means he has . (a) a color t.v. (b) has a stereo (c) a radio (d) a camera (e) has a habit

22. The Hawk is (a) the wind (b) the rain (c) a knit (d) pants (e) shoes

23. Eagles fly on Friday is (a) time to get high (b) the rain (c) the snow (d) payday (e) fish day

24. An oreo is a (a) cookie (b) record player (c) Uncle Tom (d) toilet bowl (e) white lightning

25. Capping some Z's is to (a) buy some drugs (b) watching t.v. (c) straighting your hair (d) sleeping (e) none of the above

26. What is February 21? _____

27. Who did Cleaver write for besides the Panthers? (a) "Ramparts" (b) "Jet" (c) "Ebony" (d) "Life" (e) "Tan"

28. Candied sweets are/is (a) beautiful black sisters (b) a dance. (c) reefers (d) sugared yams (e) comedians

29. Cornrolls are braids. True _____ False _____

30. Who sings "Reverend Lee?" (a) Nancy Wilson (b) Isaac Hayes (c) Roberta Flack (d) Dionne Warwick (e) Eartha Kitt

31. Imamu Baraka wrote (a) "Toilet" (b) Black Boy (c) Hey There White Girl (d) Wretched of the Earth (e) Muntu

32. A yard is (a) a measuring stick (b) a hundred dollars (c) a playground (d) some drugs (c) a cigarette lighter

33. What is the original name of the Black Panther Party?

34. What is the meaning of grittin? _____

35. What is Bitch's Brew: _____

36. A "set"is (a) shoes (b) gig (c) lights (d) a movie (e) none of the above

Extra Credit

37. What's the word? _____

38. What's the price? _____

39. What's the motto? _____

40. Who drinks the most? _____

Answers to the Dove/S.A.T. (Soul Aptitude Test)

1. d
2. c
3. c
4. a
5. c
6. b
7. c
8. c
9. a
10. c
11. c
12. d
13. b
14. d
15. b
16. a
17. b
18. a
19. b
20. d
21. b
22. a
23. d
24. c
25. d
26. Malcom X's death
27. a
28. d
29. True
30. c
31. a
32. b
33. Black Panther Party for Self-Defense
34. Eating
35. An album by Miles Davis
36. b
37. Thunderbird
38. thirty cents twice
39. kill that bottle
40. Us colored folk

APPENDIX G

CULTURAL ATTITUDE INVENTORY

Read each statement below and decide how you feel about it. There are no right or wrong answers; your immediate reaction to the statement is desired.

1. Children without clean bodies and clothes should remain in school.

2. A child who uses obscene language should be severely punished.

3. Children who continually defy the teacher need extra help and respect from her.

4. Pupils who come from lower-income homes are quite aggressive. They will need active participation in learning activities.

5. Children who are constant failures need to meet success to become interested in school.

6. Parents of children from lower class homes are not interested in education.

7. Children from lower class homes feel they are not accepted in school.

8. Culturally deprived children dislike school more often than they like it.

9. Children from culturally deprived homes respond to learning experiences with a game format due to their love of action.

10. All teaching techniques used with middle and upper class children are successful with children from the lower class.

This instrument was developed by Dorothy J. Skeel, Pennsylvania State University, 1966.

11. Frequent opportunities for physical action, such as exercises, active games, and movement about the classroom are necessary for culturally deprived children.

12. Children from deprived areas should share with the teacher the responsibility of establishing rules for the classroom.

13. Children from culturally deprived areas are more difficult to control. Strict discipline should be imposed at all times.

14. A child should not be punished for use of obscene language, but suggested not to use it again.

15. The teacher should use the same language and slang as a deprived child to make him feel comfortable.

16. Academic standards should be lowered for deprived children.

17. Children from lower-income homes, if they are capable, should be encouraged to go on to college.

18. An accurate description of a culturally deprived child would be that he is uncontolled and aggressive.

19. Since children from deprived homes place great emphasis on physical strength and prowess, they need some male teachers.

20. All student teachers should have some experience in schools with culturally deprived children.

21. Parents of children from culturally deprived homes place more emphasis on the usability of education and less on the intellectual stimulation.

22. Teachers should respect culturally deprived children rather than pity or love them.

23. Culturally deprived children deserve the best education as an opportunity to develop their potential.

24. Children from culturally deprived areas should be placed in special classes away from youngsters from middle and higher-class homes to prevent hurt feelings.

25. Parents of culturally deprived children frequently employ physical punishment. Teachers of these children should employ the same type of punishment.

26. The most effective form of punishment for culturally deprived children is the restriction of privileges.

27. Culturally deprived children need more individualization of instruction.

28. Children from deprived homes need socialization experiences, but time in school should not be wasted on these experiences.

29. Culturally deprived children often shout out answers in class, which is their way of bothering the teacher.

30. Teachers should ignore nasty remarks made to them by a child.

31. Children from underprivileged homes have little regard for their own worth; therefore, the teacher will need to develop activities which will help them realize their own worth.

32. Culturally deprived children should not be given special help, but be taught as other children.

33. The values of the culturally deprived are to be ignored and middle class values imposed upon them.

34. The teacher will need to make examples of children caught stealing to show other culturally deprived how wrong it is.

35. The culturally deprived child has a slow way of thinking and lessons will need to be explained carefully in detail without generalizations.

36. Deprived children are lacking in verbal skills, but the teacher should not be expected to spend extra time developing these when other subjects, such as arithmetic and spelling, might be slighted.

37. Children from deprived areas lack motivation to achieve, but it is an impossibility for the teacher to supply this motivation.

38. Teachers should rid themselves of prejudice toward culturally deprived, remembering that they are culturally different.

39. It is difficult to find any strengths in the culture of the deprived.

40. Most teachers fear a teaching appointment in a culturally deprived area.

41. The standard I.Q. tests do not accurately assess the intelligence of the culturally deprived. The results of these tests should not be accepted per se, but the teacher should attempt to discover the hidden I.Q. of a culturally deprived child by other means.

42. It appears that too much time and money are now spent to discover ways of helping culturally deprived children, as compared with the attention accorded gifted children.

43. A teacher of culturally deprived children should not be friendly and informal with the children, for they will take advantage of her.

44. Culturally deprived children are insensitive to the feelings of others.

45. To be prepared to teach the culturally deprived, a person does not need to be wholeheartedly committed to their cause.

46. Teachers of culturally deprived need to show these children that school has a meaningful connection with their lives.

47. A firmly structured and highly regulated classroom is needed for culturally deprived children, to bring some order into their disordered lives.

48. On the average, culturally deprived children are more often sexually uninhibited or primitive than others.

49. A teacher of culturally deprived children should become familiar with the social and economic background of the slums.

50. A middle class teacher cannot bridge the gap between her own background and the background of culturally deprived children. She will need to raise the standards of culturally deprived children to her own.

APPENDIX H

A SELECTED BIBLIOGRAPHY FOR INTRODUCTION TO URBAN EDUCATION Fall, 1973

I. URBAN EXPERIENCES

Glaab, Charles N. and A. Theodore Brown, A History of Urban America (New York: Macmillan, 1967). Concise yet general.

Glazier, Nathan and Daniel P. Moynihan, Beyond the Melting Pot (Cambridge: M.I.T. Press, 1970). New edition of an influential comparison of black and European acculturation to urban life.

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Miller, Herman, R., ed., Poverty American Style (Belmont, California: Wadsworth, 1966). Broad spectrum of essays on poverty and some proposed solutions.

Sexton, Patricia, Spanish Harlem: An Anatomy of Poverty (New York: Harper Colophon, 1965). East Harlem, early 1960's.

Report of the National Advisory Commission on Civil Disorders, (New York: Bantam Books, 1968). Also other editions. The official report which blamed white racism for civil disorders.

Weaver, Rober C., The Urban Complex: Human Values in Urban Life (Garden City, New York: Anchor Books, 1966). Good survey with emphasis upon housing and employment.

II. BLACK EXPERIENCE

Broderick, Francis L. and August Meier, eds., Negro Protest Thought in the 20th Century (Indianapolis: Bobbs-Merrill, 1965). Secection of speeches, lectures and essays revealing on-going tension between accommodation and protest, between assimilationists and separatists in the struggle against segregation and discrimination.

Carmichael, Stokely and Charles V. Hamilton, Black Power (New York: Vintage Random House, 1967). Critique of the Civil Rights Movement and a search for new avenues to power and dignity.

Clark, Kenneth, Dark Ghetto: Dilemmas of Social Power (New York: Harper Torchbooks, 1965). Still the best single volume on life and education in urban ghettos.

Cleaver, Eldridge, Soul on Ice (New York: Dell Publishing Co., 1968). Autobiographical account of the making of a black militant.

Cobbs, Price and William Grier, Black Rage (New York: Bantam Books, 1968). Best-seller by two black psychiatrists of the anger generated by implacable white racism.

Gregory, Dick, Nigger (New York: Pocket Books, 1964). Autobiography of an entertainer, civil rights fighter, and brilliant commentator upon America's condition. Also recommended, any of his later books.

Jones, LeRoi, Home: Social Essays (New York: Morrow Press, 1966). Essays exploring bases for black literature.

Knowles, Louis L. and Kenneth Prewitt, eds., Institutional Racism in America (Englewood Cliffs, Prentice-Hall, 1969), Brief, concise, comprehensive.

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Pettigrew, Thomas, "Racially Together or Separate?" Journal of Social Issues, 25 (1969), 43-69. Excellent summary of social scientists' work demonstrating values of integration.

Yinger, J. Milton, A Minority Group in American Society (New York: McGraw-Hill, 1965) Short sociology text using Negroes as the principle example.

III. BLACK HISTORY

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Klopf, Gordon J., Garda Bowman, Adena Jay, A Learning Team: Teacher and Auxilarly (Washington: G.P.O., 1969). Brief survey of effective cooperation between teachers and paraprofessionals.

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Kozol, Jonathon, Death at an Early Age (New York: Bantam Books, 1968). Personal experiences in Boston ghetto schools.

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Street, David, ed., Innovation in Mass Education (New York: John Wiley and Sons, 1969). Collection of scholarly essays: see especially M. Janowitz on institution building in urban education.

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APPENDIX I

INTRODUCTION TO URBAN EDUCATION QUESTIONNAIRE

1. Briefly describe your hometown. (%Black, white, minorities, urban, suburban, average income, etc.)

2. What experiences with Blacks or other minorities had you experienced before this course?

3. Have you had previous direct or indirect urban experiences before this course? Briefly describe.

4. Why did you take this course?

5. What is your field of study?

6. Of what value has this course been to you?

7. If this course extended to a second semester, what areas of concentration would you want advocated?

8. What future impact do you see of a course of this type as having on urban education?

APPENDIX J

Empirical Research Components

A major part of this manuscript rests upon the following experiences of the author:

Teaching Assistant
Center for Urban Education
School of Education
University of Massachusetts
Amherst, Massachusetts
1970-1971;

Master Reading Teacher
Operation Broadjump
School of Education
University of Massachusetts
Summer, 1970;

Facilitator for the Development of a
Curriculum of Suggestions for Urban Schools
Center for Urban Education
University of Massachusetts
Spring, 1971;

Lecturer
Springfield Career Opportunities Program
Springfield, Massachusetts
Summer, 1971;

Supervisor of Paraprofessionals
Public School 56
Brooklyn Career Opportunities Program
State University Urban Center
Brooklyn, New York
Spring, 1971;

Lecturer
Boston City Schools
Program to Alleviate Minority Teacher Shortage
Trotter School
Boston, Massachusetts
Summer, 1971 and Fall, 1971;

Co-Director, Center for Urban
Education Teacher Education Program
Center for Urban Education
University of Massachusetts
Spring, 1971 and 1971-72 session;

Consultant
Vermont Academy
Saxton River, Vermont
Fall, 1971;

Consultant
Department of Education
Anna Maria College
Paxton, Massachusetts
Fall, 1971;

Consultant
Teacher Corps
Brown University
Providence, Rhode Island
Fall, 1971;

Consultant
Louisville City Schools
Louisville, Kentucky
Fall, 1971;

Assistant Co-Director
Pasadena Alternative School
Pasadena, California
Spring, 1972;

Consultant
Manchester City Schools
Manchester, New Hampshire
Fall, 1972;

Consultant
Malcolm X College
Malcolm X College and University of
Massachusetts Urban Teacher Training Program
Chicago, Illinois
Fall, 1972;

Coordinator-Introduction to Urban
Education and Practicum
Center for Urban Education
University of Massachusetts
Fall, 1972;

Lecturer in the
Worcester Career Opportunities Program
Worcester, Massachusetts
1971-1972

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DOCTORAL FORM #8

DISSERTATION PROPOSAL

Date October 20, 1971

From: Billy R. Dixon (Candidate)

To: Dean of Graduate School
via Director of Graduate Studies

Attached are three copies of my dissertation propsal, each signed on the title page as approved by the three members of my Dissertation Committee.

SIGNED Billy R. Dixon
(Candidate)

APPROVED _____
Dean, Graduate School

APPROVED _____
Director of Graduate Study
School of Education

Note: Three copies to be filed with Director of Graduate Study before formal work on dissertation is undertaken.

Except in extraordinary circumstances the proposal should be filled and accepted at least six months before the dissertation is completed.

Dissertation Proposal

The Development of an Introduction to Urban Education Course With Suggested Materials, Ideas, and Expertise

Dissertation Committee:

Billy R. Dixon
Candidate

Byrd L. Jones
Dr. Byrd L. Jones, Chairman

Dean Atron Gentry

Cleo Abraham
Dr. Cleo Abraham

Norma Jean Anderson
Dean Norma Jean Anderson

Billy R. Dixon
Center for Urban Education
School of Education
University of Massachusetts
October, 1971

Identification of the Needs of Urban Schools

The failure of inner-city education is, in part, linked to the fact that most inner-city educators are predominantly white and unfamiliar with the realities of ghetto life. More specifically, the failure of inner-city education can be partially attributed to a poor quality of teacher education programs. One is now inclined to ask: What is wrong with traditional teacher training programs attempting to preparing teachers to work in the inner-city? The answer to this question is multi-dimensional. Recent research and educators are now saying that curricula content of teacher education programs need changing.

Much of the criticism levied against teacher training institutions and their academic staffs appear to be valid. Some colleges and universities already have the expertise and research facilities necessary to evolve better teacher training programs regardless of the area of specialization. However, few institutions offer urban teacher education as an area of specialization for the teacher who is primarily interested in working in inner-city and other ghetto schools.

The curricula of too many present teacher education programs are traditional, antiquated, and irrelevant to today's needs. The average teacher training program requires that only 20 per cent of a student's time be devoted to professional education courses. Moreover, these courses deal more with theory, history, and philosophy of education than with the development of skills, techniques, and methods that can effectively be utilized in many

school settings, more specifically urban situations. In other words, neither backgrounds, attitudes, nor college courses prepare inner-city teachers to be able to cope with feelings of panic when the first class is met. Potential teachers who desire to work with the so called "disadvantaged" or "urban" child should learn something of the situation, language, and culture of ghetto life as a part of their college teacher preparation programs. The impact of racism on American schools must not be ignored and thus perpetuated.

Courses should identify learning problems but also give techniques of remediation. This is what is done in the field of medicine. Medical students learn how to diagnose and treat a disease. Also, in the field of medicine, the curricula and the methods change as new information is gathered and new procedures perfected. Few doctors would be in business if he lost 40 to 50 per cent of his patients regardless of his location. A businessman would be most concerned if he lost 30 to 50 per cent of his customers. He would ask his customer what was wrong. He would re-evaluate his employees; he would bring in specialists to tell him what was wrong. He would go to the colleges and universities and ask them to come up with some answers. If the method he had been using was found to be the wrong one, he would change methods. This is not true for the curricula used to instruct future teachers. Professors in higher education ask for documentation that the curriculum is at fault. The thousands of ineffective teachers in the ghettos of America are not ample proof. The thousands of poorly educated children who finally reject the ghetto schools are not conclusive.

No justification beyond tradition states why a student studying to become a teacher should wait until the third or fourth year before he is assigned to a school in a practical situation. A more realistic approach to field training might be to start interns as early as their sophomore and junior years (See Center for Urban Education Teacher Education Program Description).

Other changes may be as simple as substituting Kozol's Death at an Early Age or The Autobiography of Malcolm X for Dewey's Democracy in Education as required reading for teachers who expect to teach in the inner city. Clark's Dark Ghetto is probably more relevant than Rousseau's Emile. The Educational Research Center (ERIC) seems to be a more accessible course of information on the disadvantaged than the typical university library.

The intent of this dissertation is not to make firm recommendations about all the needed changes in the curricula of teacher training programs. Rather the purpose of this dissertation is to present an explanation of the need for An Introduction to Urban Education Course that will better prepare teachers to work in ghetto settings. Such a course is presently used as the beginning course in the Center for Urban Education Teacher Education Program.

The Center for Urban Education Teacher Education Program (CUETEP) is developed to train UMass juniors and seniors to be successful teachers and reform strategists for inner city schools.

The present crisis in urban school systems require more of teachers than a familiarity with learning concepts and teaching skills. They must be able to relate academic theories and concepts to urban children; understand the socialization process of schools; be aware of the values they

impart in the classroom; be able to reflect on what is happening in the midst of diversity and conflict; and be able to deal with problems of institutional racism. Teachers must also have a working knowledge of the problems of accountability, decentralization, and community control of schools.

To prepare students emotionally, CUETEP's interns are combining teaching and living in inner city communities. Interns are in groups of three to ten in cities like Worcester and Springfield, Massachusetts; Philadelphia, Pennsylvania; Brooklyn, New York; Paterson, New Jersey, and Louisville, Kentucky.

Method teams offer methods instructions on-site with workshops involving the student, cooperating teacher, and graduate supervisor. The intern experience is being structured to develop a procedure for moving from a case study approach, to working in tutorial and small groups, to preparing and coordinating lessons with an entire class.

Internship follows a semester of on-campus courses including "Introduction to Urban Education". After internship, participants will return to campus for one or two semesters of follow-up experiences, including an evaluation seminar. Externs may then choose from a variety of advanced courses in urban education and related courses in urban education and related courses in other School of Education Centers and University departments.

Near the completion of the two year program, participants will engage in a second practicum involving specific projects in curriculum development. Students are encouraged to initiate projects relating to their individual teaching plans.

Dissertation Outline:

The Development of an Introduction to Urban Education Course With Suggested Materials, Ideas, and Expertise

I. A program to combat racism in schools

A. Identification of needs of urban schools

This part of Chapter I will briefly summarize the literature describing urban schools with particular attention to the impact of racist attitudes of teachers and administrators as well as in curriculum areas.

Basic Bibliography would include:

Dark Ghetto by Kenneth Clark
Racism and American Education by Clark, Howe et al
Teaching and Learning by Eleanor Leacock
Institutional Racism in America by Louis Knowles and Kenneth Prewitt
The Hope Factor unpublished manuscript by Gentry, Jones et al

B. Description of the Center for Urban Education Teacher Education Program (CUETEP)

This section will elaborate on the original proposal submitted to TPPC indicating certain rationales and also whatever modifications in practice which have taken place. (For example, the lack of faculty has forced a cutback in course offerings).

As Co-Director of the CUETEP I have worked closely with the supervision of interns and the on-site methods workshops.

II. Introduction to Urban Education

A. A brief description of the course, its rationales, and its objectives for Fall 1971

1. Course for undergraduate urban education majors
2. Testing for possible urban education majors
3. General information

B. The background of undergraduates at UMass

1. Hometowns and ethnic breakdowns
2. Previous urban experiences
3. Expectation of students

C. Some comparisons with Introduction to Urban Education as taught to paraprofessionals on-site in Springfield, and Worcester, Massachusetts and Brooklyn, New York.

A questionnaire in classes, standard evaluation forms, personal visits to classrooms, and examination of students and instructors. Portfolios will provide major formation for this chapter. The third part will rely upon the author's own experiences teaching both on-campus and on-site.

III. Teaching about racism and realities in inner city classrooms

A. Examples and explanations of racism in urban schools
B. Problems of the inner city classroom
C. Significance of the portfolio system

IV. Teacher and urban curriculum

A. Textbooks and course contents
B. Teacher attitudes

If a good instructional staff for a urban school is easily defined at one level as concerned teachers working together to facilitate learning of relevant skills, it is difficult to identify the stages needed to reach that goal. Introduction to Urban Education has to work with students on various levels.

Because racism is a personal attitude, a good facilitator must use a wide variety of modular experiences to reach every individual.

This section will consider reactions to a variety of materials: newspaper clippings, actual classroom problems, role playing, simulation techniques, various texts and audio-visual aids.

The portfolio is used as a mechanism for documentation and evaluation of a variety of experiences.

Suggested texts and literature:

"Why Teach Black History" by Atron Gentry and Bob Woodbury

American Minorities and Majorities by William L. Katz and Warren Halliburton

Minorities in Textbooks by Michael B. Kane

Teacher's Guide to American Negro History by William L. Katz

Pygmalion in the Classroom by Robert Rosenthal

Bibliography of Negro Americans by Miles H. Jackson

V. The future of urban education

A. Suggested impact of the course on urban education
B. The ultimate decision